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Modernity and Traditional Religious Affirmation: An Empirical Study of Berger's Heretical Imperative

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MODERNITY AND TRADITIONAL RELIGIOUS AFFIRMATION: AN EMPIRICAL STUDY OF BERGER'S HERETICAL IMPERATIVE

by

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VITA

The author, Gertrud Y. Kim, is the daughter of Kwan Joon and Tae Joe (Park) Kim. She was born on July 17, 1939, in Daegu, Korea.

Her elementary education was obtained in public schools of Daegu, and secondary education at Kyeung Book Girls' High School, Daegu, where she graduated in 1958. In 1960 she entered Kusan Social Service Academy, Seoul, where she graduated in 1962, and in 1964 she entered Jungji Cathecatical Institute, Seoul, Korea, where she graduated in 1966.

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CHAPTER I

INTRODUCTION

Although no period of history is free from "sociological speculation" (Bierstedt, 1978: 3), sociology as a formal discipline was formed in the midst of rapid social change in nineteenth and twentieth century Western Europe. Living amid the ruins of the old social order, early sociologists found their central problem in the crisis of modern society. Working for the future envisioned beyond the horizon, they studied social change, particularly change toward progress (Tiryakian, 1963: xi). More specifically, deeply immersed in the spirit of the Age of Enlightenment, early sociologists conceptualized social change in terms of social evolution and social progress in terms of modernization (Gusfield, 1975: 3-5; Lyon, 1983).

Because religion was the focal institution of many traditional societies, it occupied the center of sociological imagination throughout the formative period of sociology. But consonant with the evolutionary perspective and the spirit of the Enlightenment, early sociologists both assumed and welcomed an eventual disappearance of religion (Bell, 1977: 420; B. Wilson, 1979: 269; Bierstedt, 1978: 4; Stark and Bainbridge, 1980: 85-87; Douglas, 1982; Swatos, 1984). Indeed, the view of religion as an anachronistic institution survived to be incorporated into the "ideology of progress" among many contemporary sociologists (Glasner,

1977: 116).

On the other hand, neither could modernity change "the finitude, fragility, and mortality of the human condition" (Berger, Berger, and Kellner, 1973: 185); nor could The Secular City (Cox, 1965) withstand The Feast of Fools (Cox, 1969) or The Seduction of the Spirit (Cox, 1974). Unexpectedly religion has returned "as a potent social force in a world many thought was leaving it behind," and God is alive and doing well in the postmodern world (Cox, 1984: 20).

The majority of the U.S. population today acknowledge their allegiance to a traditional religion (Gallup, 1982). Numerous are reports on religion in various new forms (Johnson, 1980; B. Wilson, 1981; Robbins, 1982: 283). In the "anomaly" of religion, contemporary sociology faces the fact "that nature somehow violated the paradigm-induced expectations" (Kuhn, 1970: 52-53). The present study is an attempt to make sense of such an "anomaly," the persistence of religion in modern society.

On the theoretical level (Kaplan, 1964: 71-78) the study focuses on problems of social change and social continuity. More specifically, it is concerned with the question of modernization as a particular kind of social change and tradition as an aspect of social continuity. Most specifically, the present study examines the Christian religious tradition, the most important element of tradition in the Western world, its changed social context in modern society, and ways through which individuals in contemporary modern society come to maintain that tradition.

In general, sociological works on social change and social conti-

nuity were dominated by

> a simple 'replacement' theory of social change. In fact, the proposition that new social forms arise by invariably replacing older ones is so embedded in the vocabulary of social analysis that one has to make a special intellectual effort to resist it (Gannon, 1982: 174).

Auguste Comte saw society progress according to the law of the three stages, Karl Marx through class struggles but toward classless society, Sir Henry Sumner Maine in the movement from status to contract, Herbert Spencer from homogeneity to heterogeneity, Emile Durkheim from mechanic to organic solidarity, and Ferdinand Toennies from Gemeinschaft to Gesellschaft. Examplars may include many others, and contemporary sociology is largely built on these classic sociologists.

Whether explicit or implicit, an important part of replacement theory of social change is that religion--especially in its traditional form--will disappear in the process of progressive change, especially toward modernity (Parsons, 1961 c:645; Robertson, 1982 b: 310). In the classical period the general position was that with its traditional form, religion as such will disappear. However, in contemporary sociology it is often proposed that religion as such is not only inherently social but also inherent to human existence; therefore if traditional religions disappear in modern society, new religion will arise to take the place.

In a number of ways, this present study departs from such established conceptions of social change in general and in particular observations of traditional religion in modern society. First, not only does social change constitute the reality of history but so does social con-

tinuity (Lidz, 1982: 288). Although Comte thought otherwise, the persistence of a social reality from one period of time to another needs not be "due to accident" (Bierstedt, 1978: 61). Indeed the concept of tradition itself may testify to the ability of social reality to withstand the passage of time and human capacity to find new ways of maintaining old reality in changed situations.

Second, in the contemporary scene of modernity, neither religion as such has disappeared nor have new religions completely replaced traditional ones. New religions may have attracted much publicity recently, yet traditional religions dominate religious scenes of modern society. At this point, the present study examines ways through which traditional religions are being affirmed. In contemporary America, the subject of the study becomes ways through which Christian religious traditions are being affirmed.

Among contemporary sociologists of religion, Peter L. Berger has been most constructive in tackling the problem. Particularly in The Heretical Imperative: Contemporary Possibilities of Religious Affirmation, Berger (1979) proposes three options--deductive, reductive, and inductive options--as ways in and through which a religious tradition may be affirmed in modern pluralistic situations.

The present study is an attempt to operationalize Berger's three options with respect to traditional religious affirmation in modern society; i.e., Christian religious affirmation in contemporary America. No such attempt has been made previously. Hence the present study centers its effort on developing measurements of the three options as a

first step in the long process involved in the development of scientific knowledge (Blalock, 1979).

Why are Berger's three options helpful? They are because they cut the Gordian knot tying social evolution or progress to religion's demise and imply that the religious tradition persists in the modern world although in changed form. Characteristically, a panorama of pluralism, selectivity, and individual choice describes the religious scene of modern society.

The opportunity to operationalize Berger's options and gather data about them came in the form of a Loyola-Mellon grant to study the intellectual and religious values of all the people associated with Loyola University of Chicago--students, faculty, administrators, and staff. This writer was fortunate to be a charter member of the research group receiving the grant and so took part in the attempt to operationalize Berger's options from the beginning. The first report on what we have since called the "Berger Index" was made in a report to Loyola University of Chicago (Gannon and McNamara, 1982) in a chapter of which the present writer was a co-author. A detailed study of the operationalization is the subject of this dissertation.

CHAPTER II

REVIEW OF LITERATURE

INTRODUCTION

"Religion is one of the most powerful, deeply felt, and influential forces in human society" (McGuire, 1981: 1), and as such it has long been an object of human reflection and inquiry, particularly in sociology. Since religion is a focal institution of many societies, it has been at the center of sociological imagination from the beginning. Today "the conceptual arsenal of sociology of religion is quite impressive" (O'Dea, 1966: v).

For the present purpose only those works that deal either directly or indirectly with the problem of religion in modern society are chosen for a review. To make the review clearer and more coherent, selected works are grouped into themes according to their main positions. Each theme is presented by works of one or more sociologists representing the theme. The five themes into which the review is organized include secularization, religious transformation, civil religion, religion qua religion, and new religion.

First, the most widely analyzed and popularized theme on religion in modern society is that of secularization (Robertson, 1982 a: 283), variously conceptualized but generally holding that religion has been

declining in the face of the pressures of modern scientific or secular society (Shiner, 1967; Robertson, 1974; B. Wilson, 1976; Fenn, 1978, 1982; Martin, 1978). Furthermore,

> Major sociological traditions contained interpretations of history that were essentially theories of secularization. Classical thinkers such as Hegel, Marx, Saint-Simon, Durkheim, Comte, and Weber developed theories of social change, all of which involved interpretations of the changing significance of religion in society (McGuire, 1981: 215).

Hence, Comte, Durkheim, and Weber will represent the secularization theme not because their sociological contribution is so limited but because they produced the best works on religion in modern society the main thesis of which may be termed secularization. Works of Comte, Durkheim, and Weber are selectively reviewed in the section titled "Formative European Period" because they also represent sociological development in the early European period of sociology.

The second section of the review titled "The Contemporary American Period" is on four other themes present in the contemporary American sociology. First, an alternative interpretation against the secularization thesis is that of religious transformation. According to Talcott Parsons, religion in modern society has become differentiated from other elements of society, has lost many functions, but it also has become much more specialized and has indirect but greater influence over other aspects of society. For contemporary America, Parsons (1963: 65) emphatically rejects the idea of secularization and envisions the future christianization of the whole world--at least ethically.

Another prominant theme in contemporary American sociology is that of civil religion basically defined as "any set of beliefs and rituals,

related to the past, present, and/or future of a people ('nation') which are understood in some transcendental fashion" (Hammond, 1974: 171). That is,

> Civil religion is the expression of the cohesion of the nation. It transcends denominational, ethinic, and regional boundaries. The civil religion has its own collective representations by which the nation represents an ideal of itself to its members. It has its own rituals by which members commemorate significant national events and renew their commitment to their societies (McGuire, 1981: 151).

Despite controversies over definitions and realities of civil religion, the thesis has been useful for describing a number of social phenomena. The work of Robert Bellah represents this approach.

What commonly underlies the theses of religious secularization, religious transformation, and civil religion is that they all to a large extent focus their attention on particular manifestations of religion. Recently a number of sociologists found their problem in religion as such transcending its historical manifestations. According to "ultimate values" studies, religion has to do with that which concerns individuals ultimately (Robertson, 1970: 28), and, although "criticized for being arbitrary and capricious in deciding what is ultimate and what is not, there are some problems that clearly raise the question of ultimacy" (McCready and Greeley, 1976: 2). Extensively and systemically Yinger (1970; 1977 a; 1977 b; 1978) has analyzed religion as "religion transcending time and space."

Finally, another strand in contemporary sociology of religion is various works on new religions. While, within the same replacement theory of social change, secularization thesis of classic sociologists saw religion being replaced by non-religious facts, many contemporary

sociologists see traditional religions being replaced by new religions (Bellah, 1976; Glock, 1976; Bromley and Shupe, 1979; Stark and Bainbridge, 1980; Barker, 1981; Fichter, 1981; Richardson, 1982; Long and Hadden, 1983). The works of Wuthnow are chosen to represent the strand for the reasons given below.

In the end, what should become clear from the review is that religion and social change have been an important sociological problem throughout the history of sociology. However, it should also become clear that the problem has often been concretized into questions of traditional religion and modernization and religion in modern society. Classical sociologists saw in the process of social change toward modernity religion being replaced by other institutions. But Parsons observed in the same process of social change a transformation of religion through differentiation and specialization. For Bellah there is in modern America a civil religion. For Yinger religion as religion cannot but persist even with modernity. Finally, if religion is inherent to human existence, in modern society new religions emerge to replace traditional religions. At this point, for the same modern society Berger (1979: xi) proposes "three major options, or 'possibilities,' for those who would maintain the tradition."

FORMATIVE EUROPEAN PERIOD

Introduction

Western Europe in the eighteenth and nineteenth centuries experienced birth pangs of a world in transition, specifically the transition from pre-modern to modern. Deeply touched by the trials and hopes of the time, early sociologists were genuinely concerned with the direction of such a turbulent change (Coleman, 1978: 678-682) and found their problem in the crisis of modernity (Tiryakian, 1963: xi).

Religion was a dominant institution of western Europe for a long time, and it was also religion that was tried most severly, when change came to that part of the world. Hence, much sociological inquiry at the time centered around the question of social change and religion. The intricate relationship between modernity and traditional religions was an integral element of the inquiry.

However, deeply imbedded in reigning paradigms of the period, early sociologists theorized social change in terms of social evolution, analyzed modernization with the idea of progress, and in the spirit of the Age of Enlightenment welcomely predicted an eventual disappearance of religion from modern society (Bierstedt, 1978: 4; Bock, 1978: 60-69; Lyon, 1983: 66).

For Auguste Comte modernity and human progress spelled replacement of theology with sociology and religious priesthood with the high priesthood of social scientists. Emile Durkheim observed the death of traditional religion, found god in society, and proposed ways of transforming the society into god and citizens into worshipers of society.

Max Weber documented both the transformative power of religion and eventual dominance of non-religious social forces over religion. All three giants of early sociology in western Europe delved into the question of modernity and religion. But they predicted an inevitable diminution of traditional religion in modern society and thereby formulated bases for both a replacement theory of social change and secularization of religion in modern society.

Auguste Comte

Perhaps Auguste Comte could father sociology, because he lived through several political regimes of nineteenth century France and the widespread socioeconomic unrest in an age of turbulent social change accelerated by the late coming of the Industrial Revolution to France. Comte also lived within the Age of Enlightenment tradition of scientific progress and his effort to discover the blueprint of a good society added passion to his positivistic approach toward his sociological endeavors.

Basic to the sociological works of Comte was his concern with order and progress, social statics and dynamics. First, for Comte the evolution of the human mind progressed through three major stages: the theological, the metaphysical, and the scientific. With the progressive emancipation of the human mind, dynamic stages of human history are also characterized by parallel progressive states in the development of social organization and the material conditions of human life (Coser, 1971: 6-8).

Second, Comte proposed the source of social order, the societal

interconnectedness, and harmony in the division of labor, language, and religion. Above all, for Comte, religion was at the root of all social order. For the individual religion granted self-transcendence for the love of others, and for society legitimation. Ultimately Comte saw religion binding society together in a common cult and a common system of beliefs (Bellah, 1970: 5; Coser, 1971: 11).

Comte observed indispensible functions of religion. But Catholicism in nineteenth century France had not recovered from the shock of the Revolution, and there was no other system of beliefs available to fill the vacuum. Thus, as if compelled by his sociological insights and appalled by increasing social anarchy and human suffering, Comte finally came to envision the new positive religion, the Religion of Humanity, ordained himself "Great Priest of Humanity" (Coser, 1971: 4-41), and developed saint's days, ceremonials, moral prescriptions, and so forth (B. Wilson, 1979: 270).

In summary, the father of sociology, Comte, devoted his sociological imagination to understanding both modernity and religion. What is interesting is that, having theorized human mind and society progressing from theological to scientific stage, Comte and indeed his master Henri Saint-Simon established new religions; Saint-Simon a "New Christianity" and Comte "the Religion of Humanity," for modern society (Bellah, 1965; B. Wilson, 1979). What is evident in the life and works of Comte is that for him society changes by replacement and that with this replacement theory of social change, Comte observed the disappearance of traditional religion and established a new religion to replace the old ones.

Emile Durkheim

Like Comte, Emile Durkheim was also troubled by multiple problems of emerging modern society in France. Durkheim's generation experienced the French military defeat at the hands of Prussia and witnessed the growing problem of the French proletariat (Rossides, 1978: 296).

But above all, what troubled Durkheim most was the "moral vacuum" or "moral mediocrity" in the Third Republic. Durkheim (1915 (1965): 475) lamented that "the great things of the past which filled our fathers with enthusiasm do not excite the same ardour in us...as yet there is nothing to replace them." In this situation dedicated to the Principle of 1789 and immersed in the French tradition of rational social theory, Durkheim expected sociology to "uncover the appropriate integrative force for a secularized but moral social order" (Tiryakian, 1978: 191).

In search for sources of moral order in modern society, Durkheim (1933 (1964): 42) investigated the division of labor because for him it is often linked with the "moral conscience of nations." Also Durkheim (1933 (1964): 60-61) found that "the most remarkable effect of the division of labor is not that it increases the output of functions divided, but that it renders them solidary." In fact, in modern society where the basis of mechanic solidarity, "social similitudes, the common conscience," does not exist, "the division of labor is the source, if not unique, at least, principal, of social solidarity."

On the other hand, Durkheim (1933 (1964) : 169-170) also observed that in modern society "religion tends to embrace a smaller and smaller

portion of social life" and "God, who was at first present in all human relations, progressively withdraws from them; he abandons the world to men and their disputes." At the same time, Durkheim (1933 (1964): 1-31) also came to find organic solidarity of modern society based solely on functional interdependence and cooperation insufficient for true social integration and viable moral social order.

Then Durkheim (1915 (1965): 462), in the same search, studied the most primitive and simple religion known in order to determine "the elementary forms of religious life." First, Durkheim (1915 (1965): 62) defined religion as

> a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden--beliefs and practices which unite into one single moral community called a church, all those who adhere to them.

First, for Durkheim (1915 (1965): 52) religious beliefs presuppose a classification of all things into two classes--profane and sacred--that provide collective representations which express the nature of sacred things, the virtues and powers which are attributed to them, and their relations to each other and to profane things. Religious rites on the other hand are rules of conduct which prescribe how one should comport oneself in the presence of the sacred objects (Durkheim, 1915 (1965): 56). But ultimately all religious ideas are born in the midst of effervescent social environment and out of effervescence generated through intense common activity in the assembly of like-minded individuals (Durkheim, 1915 (1965): 247-250).

Second, rather than being an illusion, Durkheim (1915 (1965): 14-15, 53, 240, 388, 464) reiterates that there is no religion which is

false, and underneath the symbol religion holds to reality and expresses it. Moreover, "a god is not merely an authority upon whom we depend; it is a force upon which our strength lies," and "the believer who has communicated with his god is not merely a man who sees new truth of which the unbeliever is ignorant; he is a man who is stronger." Most fundamentally men cannot even live without their gods (Durkheim, 1915 (1965): 388).

However, because Durkheim (191 (1965): 475) saw that in the France of his time the old gods were growing old or were already dead, his observation of man's utter dependence on gods rendered the problem of his study even more urgent. But Durkheim (1915 (1965): 388-389) came also to find that "the gods are only a symbolic expression of society" and "the sacred principle is nothing more or less than society transfigured and personified." For Durkheim (1915 (1965): 236) it is unquestionable that a society has all that is necessary to arouse the sensation of the divine in minds, merely by the power that it has over them, for to its members society is all that a god is to his worshippers.

Paradoxically, however, for Durkheim, society is a reality sui generis and the source of all that is good in man, and society can exist only "in and through individual consciousness." "If the idea of society were extinguished in individual minds and the beliefs, traditions and aspirations of the group were no longer felt and shared by the individuals, society would die" (Durkheim, 1915 (1965): 240). Likewise "the gods cannot do without their worshippers anymore than these can do without their gods" simply "because society of which the gods are only a

symbolic expression, cannot do without individuals anymore than these can do without society" (Durkheim, 1915 (1965): 388-389).

Finally, seemingly undisturbed by the apparent circularity of his observation of the mutual dependence between man and society, worhsippers and their gods, Durkheim went to write "a prologomenon of a religious sociology, that is, a sociology seeking to formulate the religious parameters necessary for modern society" and became "the theologian of civil religion" (Tiryakian, 1978: 222).

First Durkheim (1915 (1965): 241-252) observed that in collective assemblies at ceremonial and dramatic occasions a general effervescence emerges and in the midst of these effervescent social environments the assembled experience exceptionally intense external forces and recognize the sacred. But the sacred is nothing other than society itself and "a society has all that is necessary to arouse the sensation of the divine in minds, merely by the power it has over them; for to its members it is what a god is to his worshippers" (Durkheim 1915 (1965): 236-237).

In primitive society, "the god of the clan, the totemic principle" was "nothing else than the clan itself, personified and represented to the imagination under the visible form of the animal or vegetable which serves as totem" (Durkheim, 1915 (1965): 236). At the time of the French Revolution, under the influence of the general enthusiasm, "things purely laical by nature were transformed by public opinion into sacred things: these were the Fatherland, Liberty, Reason." The French Revolution remained for Durkheim (1915 (1965): 245) "one determined case" where "society and its essential ideas become directly and with no

transfiguration of any sort, the object of a veritable cult."

However, Durkheim as the theologian of civil religion did not become a social engineer or ordained himself a high priest. First, Durkheim (1915 (1965): 475) observed that "it is life itself, and not a dead past which can produce a living cult" and "this is what rendered vain the attempt of Comte with the old historic sourvenirs artificially revived." Humanity is capable of inventing new gods, but the human faculty of foresight is not capable of imagining what the feasts and ceremonies of the future could consist in. Thus for the state of "incertitude and confused agitation" of his time, Durkheim (1915 (1965): 475) simply wrote "a day will come when our societies will know again those hours of creative effervescence."

Like his intellectual predecessor, Comte, Durkheim realized the indispensible nature of religion for society and observed the death of the old gods in modernizing France. However, unlike Comte, Durkheim did not start a new religion to take the place of the old one. In Durkheimian replacement theory of social change, social facts are reality <u>sui generis</u> and capable of charting and realizing their own course of history. Thus, although poignantly aware of the religious and moral vacuum of his time, Durkheim was only hopeful for the future of modernizing society.

Max Weber

Years later and in Germany, Max Weber was much more pessimistic in his view of of modern society. But while Comte fathered sociology and Durkheim wrote a prologomenon of a religious sociology, it was Weber who coined the term "Religionssoziologie" and in fact created the discipline of the sociology of religion (Fischoff, 1922 (1963): x). Above all, Weber demonstrated the transformative capacity of religion especially through observations of the causal significance of Protestantism in the development of capitalism and modern society.

Rooted in German idealistic tradition, Weber consciously rejected the rationalist tradition of secular thought and skepticism of seventeenth and eighteenth century England and France. Accordingly Weber rejected the position that religious doctrines had come into existence because of ignorance of the populace and the deceptive practices of the priests. For Weber most fundamentally religion provided meaning to human existence and explanations to the ultimate questions of life, problems of evil, suffering, death, and birth, and thereby exerted inexorable forces over individual social action and collective social change (Bellah, 1968: 407-408).

While never proposing a formal definition of religion, Weber studied world religions--Confucianism, Hinduism, ancient Judaism, Islamism, early Chritianity, and post-reformation Christianity in terms of their theological tendencies (this-worldly versus other-worldly), the nature of religious action (mystical versus ascetic), their prophetic beginnings (exemplary versus emissary prophecy), their relation to class

structure (selective affinity with the dominant class, the middle class, the peasantry or the urban lower class), their source of authority (charismatic, traditional, or rational-legal), their structural forms (church versus sect), types of religiosity (virtuoso versus mass religiosity), and rationality of religion (rational versus irrational; substantively rational versus formally rational) (Demerath and Hammond, 1969: 46).

But in all his studies of religion, Weber endeavored to trace consequences of different theological doctrines for the orientation that men bring to their social activities and demonstrate the crucial significance of religious conceptions of the human situation to the development of societies (Bendix, 1968: 496). More spefically, Weber examined "several world religions for those aspects of their orientations to their god and their social world that inhibited or promoted certain socioeconomic changes, especially the process of 'modernization'" (McGuire, 1981: 191).

Most clearly in The Protestant Ethic and the Spirit of Capitalism, Weber (1958) demonstrated the role of religion as an independent causal element influencing actions and setting the direction of social change. In this demonstration Weber "sought to counteract the then-current one-sided interpretation of Marx which presented religion simply as a derivation of more fundamental social variables, an epiphenomenon with no causal significance" (O'Dea, 1966: 11).

According to Weber (1958), Protestantism--at least in its Calvinistic varieties--believed in predestination, i.e., one's eternal life

hereafter is predetermined by god, no one can do anything to change it, and there was no way of knowing the predestination of anyone. However, in this dilemma, it was eventually believed that if a person is saved and predestined for heaven, that person would prosper economically.

Also in Protestantism, work was a call from God, and diligent and methodical application of oneself to the given calling constituted a virtue as it fulfilled the call of God. Protestantism exalted discipline, sobriety, and frugal lifestyle for the establishment of God's kingdom on earth. These beliefs and orientations formed the core of Weber's Protestant ethic.

Protestant theology also produced a new kind of individualism in the post-reformation period by eliminating Roman Catholic conceptions and practices of the church, sacraments, and priesthood. Thus Protestants stood utterly alone in the world and before God without the mediation of priesthood, intercessions of the church, and graces of sacraments. In the end, the believer had no other recourse but himself, and total aloneness and complete responsibility for oneself and oneself alone produced its own kind of individualism.

This individualism with the Protestant ethic was what the development of capitalism required and became the life force of modernization of the west. Through comparative studies of different religions and societies, Weber demonstrated that capitalism arouse only in the west and at the time when the Protestant ethic and individualism saturated the west.

However, Weber (1928: 183) never proposed a unicausal or a unidi-

rectional theory of social action or social change, as he clearly stated that "...it is, of course, not my aim to substitute for a one-sided materialistic an equally one-sided spiritualistic causal interpretation of culture and history." For Weber (1946: 268), economic ethic was determined by various factors and the religious determination of life-conduct was only one of the determinants of of the economic ethic. Likewise, the religiously determined way of life was itself profoundly influenced by economic and political factors in the given geographic, political, social, and national boundaries.

Furthermore, for Weber (1928: 182) the causal significance of a factor in one period of history did not guarantee the same causal significance of the same factor in another priod of history. Thus, Weber observed that, even though in its formative years capitalism was nurtured by the Protestant ethic of Calvinist entrepreneurs, at a certain point in its development, capitalism acquired its independence and required no religious support for its continuation. Moreover, at some point in the modernization process "victorious capitalism" formed its own autonomous value system and today capitalism itself dominates the western world (Weber, 1946: 268; Freund, 1978: 177).

Also for Weber, far from being the terminal of humanity's rational development, capitalism of modern world has become history's greatest irony. Weber (1946: 357) understood culture's every step leading "to an ever more devastating senselessness," and "the advancement of cultural values" becoming "a senseless hustle in the service of worthless, moreover, self-contradictory, and mutually antagonistic ends"

Yet for Weber (1958: 182) there was no turning back. In the end, the modern trends toward ever greater rationalization would imprison mankind in an iron cage of its own making. Saddest of all, Weber predicted that at the last stage of this cultural development, "'Specialists without spirit, sensualists without heart,'" would come to imagine "that it has attained a level of civilization never before achieved."

Also for Weber (1946: 357) modernity and its increasing rationality has in no way eliminated or reduced the fundamental questions of human existence: suffering, injustice, death, birth, human destiny. Yet modern world has deserted gods and has become a desert (Weber, 1963 (1922): 138). Indeed "under the technical and social conditions of rational culture, an imitation of Buddha, Jesus, or Francis seems condemned to failure for purely external reasons."

Ultimately where religion no longer provides ultimate answers to the problem of meaning and thereby directs the course of human history, rationality of modernity becomes utterly irrational (Parsons, 1958: 208-209). The gradual rationalization of religion itself leaves man utterly alone in the world and before God (Gouldner, 1976: 24). At this point Weber proclaimed doom and disaster for the disenchanted modern world (Coser, 1971: 234).

Summary

All three early giants of sociology studied the problem of social change and proposed their own construction of replacement theory of social change. All of them observed the critical import of religion for both social stability and social transformation, realized the diminution

of traditional religion in modern society, and constructed their theory of secularization.

With the same observation, Comte attempted to establish a new religion, Durkheim proposed ways of transforming society into gods, but Weber recoiled from the uninhabitable world of modernity deserted by their gods. Even though their final response to their sociological discoveries differed, their theories of social replacement and religious secualarization have become the cornerstone for the future sociological inquiry. The next section will examine into what that cornerstone has evolved among selected contemporary American sociolgists.

CONTEMPORARY AMERICAN PERIOD

Introduction

While sociology was formed under the highly anti-Christian spirit of the Enlightenment movement in Western Europe (Nisbet, 1973: 217-218), American sociology was fired by "the evangelical passion and moralistic rhetoric" of the Progressive Era (Coser, 1978: 287). Likewise, while founding fathers of sociology in Europe witnessed deadly battles of Christianity in their modernizing world, American sociologists observed Christianity struggling but well alive in their fully modernized society. Unlike their intellectual forefathers, American sociologists tended to neglect the problem of societal development (Parsons, 1963: 34) and their positions on the relation between religion and modernity varied among themselves and from those of their European forefathers.

The most variant from the secularization thesis of early European sociologists is Parsons' position of religious transformation. While

early sociologists observed secularization in modernizing Europe, Parsons observed Christianization of the world for the most modernized society in human history. Another dominant strand in the American sociology of religion is the civil religion thesis that is represented in the works of Bellah. Thirdly, while early and many contemporary sociologists studied particular socio-historic forms of religion, Yinger and others studied religion qua religion. Finally, there is the thesis that in modern society traditional religions are being replaced by new religions, and the position is represented by the works of Wuthnow. In what follows the four positions are reviewed in some--but selective-- detail insofar as they deal with the question of traditional religion in modern society.

Talcott Parsons

Among contemporary American sociologists, the most critial of the classic replacement theory of social change and the idea of secularization in modern society has been definitely Talcott Parsons. Perhaps Parsons saw that which he wanted to see. But it is also possible that the two so different social situations have produced the two seemingly contradictory observations. Not only did the social conditions of early sociologists differ from those of Parsons, but the states of traditional religions during the life time of early sociologists were also so different from Christianity in twentieth century America.

On the whole, the question of incompatibility between religion and modernity and the triumph of modernity over religion may remain an open question. Although Parsons has been considered ideological by some

(Gouldner, 1976), he at least presented an alternative view of Christian religious history and religious scenes of modern America (Tiryakian, 1982: 351).

However, it is not simple to review for any purpose the works of Parsons, but it is especially the case for the purpose of the present study. First, for Parsons, religion was "a favorite and personally significant field" of study (Lidz, 1982: 289) and Parsons has written "more on the topic of religion than any living sociologist" today (Robertson, 1982 a: 283). Also while Parsons never wrote a major monograph or entire book specifically on the subject of religion (Lidz, 1982: 287), the topic of religion throughly permeates Parsons' sociology and has been the centerpiece of all his works (Robertson, 1982 b: 307; Robertson and Cavanaugh, 1982: 370; Tiryakian, 1982: 351). Finally, Parsons' works on religion date from all phases of his career and form "an evolving theory--his writings on religion show not only constant ideas and cumulation of ideas but also crucial reformations" (Lidz, 1982: 289). Hence this review of works of Parsons on religion is particularly limited.

In general, Parsons was firmly set within the evolutionary framework of the classic sociologists. At the same time, Parsons proposed social continuity against the replacement theory of social change and religious transformation against the idea of secularization (Lidz, 1982: 288; Tiryakian, 1982: 351). Furthermore, for Parsons (1971 a), America, the most modern society, stood before the entire world as the lead-society and the American religious scene in the same position (Robertson,

1982 b: 323). Finally, for Christianity the traditional religion of the United States, Parsons (1971 b: 244) observed increasing institutionalization of its values within the society and envisioned "the Christianization of the world."

Most generally Parsons (1964: 339-341) endeavored to contribute "to the revival and extension of evolutionary thinking in sociology" and considered "the entire orientational aspect of culture itself, in the simplest, least evolved forms, as directly synonymous with religion." However, much of his work on religion concentrates "upon the West, pivotally upon Christianity" (Robertson, 1982 b: 313). Likewise, even though Parsons (1978: 352-432) observed religion as having to do with ultimate concerns, his works on Christianity in the West attended mainly to its institutional developments and its position in modern society.

Central to Parsons' understanding of the development of religion and the location of Christianity in modern America are the twin concepts of differentiation and institutionalization which are at the heart of his evolutionary perspective. According to Parsons, both differentiation and institutionalization have been operative in the sphere of religion throughout history and Christianity has achieved its position in modern society through effective differentiation and institutionalization of its religious ideas and values into the structural elements of modern society.

First, differentiation entails "the gradual dissociation of the major institutional spheres from one another, the emergence of highly specialized collectivities and roles, and the appearance of relatively

specific and autonomous symbolic and organizational frameworks (J. Wilson, 1978: 407)."

In simple societies, religion was diffuse and directly active in every aspect of life. Soon there took place "the differentiation of religious components from the secular--as in certain respects was the case from the differentiation of the Christian church from both the Jewish ethnic group and the society of the Roman Empire."

However, "such differentiation clearly involves a diminution of the religious values" of components from which the newly emergent religious one becomes differentiated. While Roman society was in a certain sense quasi-sacred, after its differentiation from the church, for Christians it came to be deprived of this quality.

> (Also) the initial process of differentiation is very generally associated with sharp antagonisms between the newly emerging complex and that from which it is coming to be differentiated--thus early Christians versus both Jews and Romans, later, Protestants versus Catholics (Parsons, 1971 b: 218).

Second, according to Parsons (1961 d: 977) for a value-pattern to become a structural part of a social system, it must become institutionalized. Through institutionalization, the initial problems of differentiation between religious and non-religious spheres in society, the dimunition of religious values from the non-religious components and the antagonism between the religious and the non-religious components of society, are resolved. An institutionalization of religion in society brings about an inclusion of the older order within a broader sacred order, adaptive upgrading of the older order from the point of view of the broader system, and value-generalization, "a restructuring of the

valuational base at a more general level" (Parsons, 1971 b: 218-219).

Thirdly "religion, as organizing the highest levels of the orientation of action more generally, is rooted in the most generalized orientation of meaning," and above all "religious orientation...involves 'commitment' in real action contexts; it is not just 'theorizing' or 'speculation'" (Parsons, 1961 d: 983). Hence once institutionalized, religion, to be both fully meaningful and an operative basis of the control of action, needs to be involved in personalities through internalization. Therefore, doctrines of religious organizations are brought to bear on the education of the membership. In this way they enter into people's definition of the situations, their conception of proper goals and the means to achieve them. They become "bound up with practical attitudes towards the most varied aspects of daily life" (Parsons, 1958: 209).

It was in contemporary America Parsons(1964: 339) saw the highest level of differentiation, institutionalization, and internalization. First, in the American denominational pluralism, Parsons (1961 a: 57) saw differentiation between religious and non-religious spheres and further differentiation within religious sphere itself. As denominational groups are recognized as legitimate not only by secular authorities but also by each other mutually on the religious plane, there takes place institutionalization of pluralism with values of specialization, mutual tolerance, and voluntarism.

Moreover, "the distinction has been made between a general legitimate religious orientation, and the particularities of a specific denom-

inational position." For Parsons "to be authentically religious, it is no longer necessary to subscribe to one religious group's credally or traditionally specific beliefs and practices" (Parsons, 1961 b: 251). Indeed "every individual can within certain limit adhere to his own beliefs and practices" (Parsons, 1961 a: 57).

Finally, for Parsons (1971 b: 217) the internalization of common religious values has been such that even unbelief itself indicates "both an end, and a turning point leading to a beginning, of a major cycle of human religious development." In the end, the key symbol of contemporary America is love which is also the keynote of the Gospels (Parsons, 1974: 312). Today, even death itself is often "interpreted as a reciprocal gift to God, the consummatory reciprocation of the gift of life" (Parsons, 1972: 414).

At this point, Parsons (1971 b: 215) simply asserts that today both in the socio-cultural and psychological spheres, religion stands "at the highest level in the cybernatic hierarchy of the forces which, in the sense of defining the general directionality permitted in the human condition, control the process of human action." Thus for Parsons (1963: 65), "in a whole variety of respects modern society is more in accord with Christian values than its forebears have been." In the same vain, Parsons (1971 b: 244) declared the christianization of the world.

On the whole, against the secularization thesis of his intellectual forefathers, Parsons (1971 : 216) observed that, rather than "religious claims, obligations and commitments" are being sacrificed in favor of secular interests, the secular order itself has moved "in the

direction of closer approximation of the normative models provided by" religion. Indeed through differentiation and institutionalization religion in modern society has been transformed, and Christianity has achieved greater adaptive capacity and upgrading. Parsons (1971 b: 244) states modernity enters "...not paradise, for this is not given to human societies, but a new phase of religious and social progress" (Parsons, 1971: 244).

Robert Bellah

Robert Bellah, an outstanding student of Parsons, also studied both religious evolution and religion in modern society (Tiryakian, 1982: 352). Recognizing that "the grandfathers of modern sociology, Comte and Spencer, contributed to the strong evolutionary approach to religion," Bellah (1964: 358; 1968: 413-414) applied the evolutionary idea so as to understand religious developments through history.

First, Bellah (1964: 358) defined the concept of evolution as "a process of increasing differentiation and complexity of organization" which endow social system or whatever the unit in quesiton may be "with greater capacity to adapt to its environment so that it is in some sense more autonomous relative to its environment than were its less complex ancestors."

Then conceptualizing religion as "a set of symbolic forms and acts which relate man to the ultimate conditions of existence," Bellah (1964: 359-360) observed that "religious symbolization of the general order of existence tends to change over time in the direction of more differentiated and comprehensive, and more rationalized formulations." For Bel-

lah, the central focus of religious evolution is the religious symbol system itself, and the mainline of development is from compact to differentiated symbolism. Similarily, "conceptions of religious action, of the nature of the religious actor, of religious organization, and of the place of religion in society tend to change in a way systematically related to the change in the symbolism." Finally, for Bellah "changes in the sphere of religion are related with a variety of other dimensions of change in other social spheres which define the general process of sociocultural evolution."

With his evolutionary understanding of religion, Bellah (1970: xvi) developed in the 1950's the idea of civil religion and confidently expressed "a strong endorsement of core American values." For Bellah (1967: 21; 1976:335-340) "the American civil religion is...an understanding of the American experience in the light of ultimate universal reality," and the nation of America "a society as perfectly in accord with the will of God as men can make it, and a light to all the nations." Besides, Bellah envisioned "the incorporation of vital international symbolism into a world civil religion" for a moral world order.

In 1967 Bellah moved from Harvard to Berkeley where he plunged himself into "the wide-open chaos of the post-Protestant, post-modern man" (Bellah, 1970: xviii). Bellah (1967: 18) of Harvard granted modern America a civil religion that embodies values of liberty, justice, charity, and freedom and articulates "the profoundest commitments of the Western religions and philosophical tradition and the common beliefs of ordinary Americans."

For post-modern America, Bellah (1970: xxi) of Berkeley stuggled to identify "patterns of meaning in a world where all great overarching systems of belief, conservative and radical, have lost their viability." In the end Bellah (1975: 142) found the American civil religion "an empty and broken shell" and, in post-modern America, the biblical tradition totally corrupted by utilitarian individualism (Bellah, 1976: 336). Bellah (1970: xx) saw modern man oppressed by dead idealogies of "realism" and "necessity"

Furthermore, rather than being "a light to the nations" America lost its sense of direction, its myths have lost their meaning, and comprehensive reason has been eclipsed by calculating technical reason (Bellah, 1975: 153). Finally, Bellah (1975: xiv) came to predict

> the continued and increased dominance of the complex of capitalism, utilitarianism, and the belief that the only road to truth is science will rapidly lead to the destruction of American society, or possibly in an effort to stave off destruction, to a technical tyranny of the "brave new world variety."

However, as he himself observed, Bellah (1970: xvi-xviii) of Harvard was never a naive optimist but a "pessimistic optimist", and Bellah of Berkeley not a naive pessimist but an "optimistic pessimist". Bellah found both the ills and cures for America and for its religious state.

First, for America, Bellah (1971: 43) questioned the popular position that there is an ontological split between subject and object, and proposed that "the most fundamental cultural forms are neither objective nor subjective, but the very way in which the two are related." Thus Bellah rejected the idea that "the most fundamental truths can be objectively demonstrated," and insisted that the meaning and value of life is

inherently personal and acquired through personal experiences rather than objective demonstrations. Finally, Bellah (1975: 153) advocates "a rebirth of imaginative vision" that can "fuse myth and ecstatic reason to render a new vision, a new sense of direction and goal."

Bellah (1970: xx) exhorts:

> It is a story of loss, the lost father, the lost religion, the lost ideology, the lost country. And yet it is not, finally, a story of existential despair . . . . The deepest trust I have discovered is that if one accepts the loss, if one gives up clinging to what is irretrievably gone, then the nothing which is left is not barren but enormously fruitful. The richness of the nothing contains far more, it is the all-possible, it is the spring of freedom. In that sense the faith of loss is closer to joy than to despair.

For religion in modern society, Bellah (1971: 50-52) states "what is generally called secularization and the decline of religion" is only "the decline of the external control system of religion and the decline of traditional religious belief." In modern society "religion involves a personal quest for meaning," expresses "the deepest dimensions of the self" and in no way violates individual conscience" (Bellah, 1971: 51).

Finally, religion "as that symbolic form through which man comes to terms with the antinomies of his being has not declined, indeed cannot decline unless man's nature ceases to be prolematic to him." If anything, the modern world is as alive with religious possibility as any epoc in human history and today the ultimate questions about the meaning of life are asked as insistently, perhaps more insistently, than ever before. (Bellah, 1971: 50-51).

For the state of traditional religion in contemporary America Bellah (1971: 43) locates the problem in the "confusion of belief with religion." For Bellah (1971: 44) "religion is embodied truth, not known

truth, and it has in fact been transmitted far more through narrative, image, and enactment than through definitions and logical demonstration" as is the case with belief. "Religion is that symbol system that serves to evoke the 'felt whole,' that totality that includes subject and object and provides the context in which life and action finally has meaning" (Bellah, 1970: 253). Hence, the inadequacy of contemporary traditional religion, the present religious crisis, emanates from the false identification between religion and belief or rather historic ascendency of belief over religion in western religious tradition.

More specifically for Bellah (1970: 247-254) religious symbolization and religious experience are inherent in the structure of human existence. Hence Bellah rejects both "consequential reductionism," explaining religion in terms of its functional consequences, often found in the modern secular understanding of religion ever since the age of Enlightenment, and "symbolic reductionism," an approach to religion which believes the truth being hidden in the myths and rituals of religion and searches for the the kernel of truth but in the falsity of religion.

On the other hand, "symbolic realism" takes seriously noncognitive symbols and the realm of experience they express. In symbolic realism, symbols are seen as the way man relates himself to the conditions of his existence and are not deduced by rational reflection but born out of the tragedy and suffering, the joy and victory of men struggling to make sense out of their life and world. To symbolic realism Bellah trusts the religious future of America.

What is interesting to note is that Bellah in his study of religion in modern America oscillates between the secularization thesis of early European sociologists and the religious transformation thesis of his immediate mentor, Parsons. Bellah observed "the broken covenant" (1970) and "the corruption of the biblical tradition" (1976: 336). Then Bellah (1971: 43) states that "belief without belief, beyond belief" is in fact "a rediscovery and generalization of elements deep within the mystical tradition of Western thought and religion." Finally, for Bellah (1976: 352) "the established biblical religions" may achieve "the mass base for a successful effort to establish the revolutionary alternative" to the broken covenant by "a shift away from their uneasy alliance with utilitarian individualism and toward a profound reappropriation of their religious roots and an openness to the needs of the contemporary world."

Milton J. Yinger

Both Parsons and Bellah devoted much of their sociological endeavors to the subject of religion and religion in modern society. But their concern was largely with religion in Christian tradition, especially manifested in the American history. In recent American sociology, against the narrow focus on Christian tradition, there have appeared works attempting to study religion quo religion transcending any given historic delimits. Milton J. Yinger represents sociological insights into the phenomenon of religion as such transcending its historical and institutional embodiments in time and space.

Initially, Yinger also studied the institutional manifestations of

religion as a way of investigating the relationship between religion and society. For Yinger (1946: 25) "the institutional embodiment of religion manifests two contradictory sets of values, one clustering about the religious idea, the other centering in the secular power of the institution." In this situation, efforts to maximize the religious idea tend to reduce the secular power of the institution. But efforts to increase the secular power may require sacrifice of the religious idea.

In this dilemma, sectarians choose to maintain their religious ideal and sacrifice the secular power of the institution. By situating itself outside the dominant sector of society, a sect can make a radical challenge to those aspects of society which contradict its ideal. However, because it is located at the pheriphery as a small group, its challenge may not reach the center. On the other hand, the church wins "a place of greater importance in society, but only at the expense of compromise and the sacrifice of ability to challenge directly basic social patterns which contradict its ideal" (Yinger, 1946: 220-221).

Yinger's interest in the institutional embodiment of religion continued to develop the six types--universal church, ecclesia, denomination, established sect, sect, and cult--of religious organizations on the basis of its orientation to society and to personal needs of its members (Yinger, 1957: 147-148). Adding the institutional ecclesia and the charismatic sect, Yinger (1970) further refined his typology of religious organization.

Nevertheless, Yinger's interest in religion was not limited to developing organizational typologies. His study of religious experience

differentiated mystical, ascetic, and prophetic expriences, and identified how different religious experiences are related to different kind of religious organization (Yinger, 1970: 275). Furthermore, according to Yinger (1977 b), the three types of religious experiences and religious activities undertaken in response to various religious experiences contribute to understanding various other subjects. Of his manifold undertakings in the field of sociology, his work on religion as religion stands out for the sociology of religion.

Yinger's general conceptualization of religion as religion, transcending all its historical manifestations, was contained in his earlier works but only in an inchoate form. Originally Yinger (1946: 5) conceptualized religion as "the attempt to bring the relative, the temporary, the disappointing, the painful things in life into relation with what is conceived to be permanent, absolute, and cosmically optimistic." But this earlier understanding of religion was further refined as "a system of beliefs and practices by means of which a group of people struggle with these ultimate problems of life" (Yinger, 1957: 9). A decade later Yinger (1969: 91; 1970: 33) states that

> where one finds awareness of and interest in the continuing, recurrent 'permanent' problems of human existence...where one finds rites and shared beliefs relevant to that awareness which define the strategies of an ultimate victory; and where one has groups organized to heighten that awareness and to teach and maintain those rites and beliefs--there you have religion.

But Yinger's long quest for religious universals was most clearly conceptualized with his idea of the substructure of religion. For Yinger (1977 a: 67) since superempirical systems of belief and rite are found nearly everywhere, if not universally, it is reasonable to suppose

that they are related to experiences that are humanwide, resting upon some common substructure. In other words, despite their vast differences, the religions of the world are basically alike and fit into the human enterprise in similar ways. Experiences of meaninglessness, suffering, and injustice form the substructure of all religion. Yinger (1977a : 69) formally defines religion as the set of beliefs and practices by which a group (1) designates its deepest problems of meaning, suffering, and justice; (2) specifies its most fundamental ways of trying to reduce those problems (these shade off into and are complementary with secular ways); and (3) seeks to deal with the fact that, in spite of all, meaninglessness, suffering, and injustice continue.

Given the universal presence of meaninglessness, suffering, and injustice, most of human activities are efforts to cope with or negate these experiences (Yinger, 1970: 79-81). But secular efforts often fail and technically advanced societies are not demonstrably superior to the less advanced in their capacity to attain meaning, to reduce suffering, and to perform justice. In this predicament, religion becomes the final word and the final action by which an individual or a society seeks to deal with the threat of suffering, meaninglessness, and justice.

Ultimately, religion is a course of action that rests, in the last analysis, on a superempirical system of faith, in that setting aside the "facts," it affirms, in one form or another, a remedy for the human condition that is "beyond tragedy" (Yinger, 1977 a: 68-69).

Meaninglessness, suffering, and injustice constitute the roots of religion, and the "cosmic optimism" transcends any particular religion

(Yinger, 1977 a: 77). Historically, various religious traditions, institutional embodiments of religion, involved beliefs and rites that referred to all three problems. When one of the three issues obtains unusual salience and becomes the central focus of group activity and individual sensitivity, there emerges a sectarian movement built on that particular issue (Yinger, 1978: 321). Particular concern for meaning has been the impulse leading to mystical belief and action, concern for suffering the source of asceticism, and concern for justice the major force in prophetic movements (Yinger, 1977 a: 72).

As Yinger studied the universal aspect of religion, he posed no special question of religion in modern society. If a given religion varies from others, it is only with regard to salience of different religious substructures. However, insofar as Yinger sees religion inherent to human experience, for him religion cannot but persist even in modern society. In his effort to study religion as religion and in his thesis of persistence of religion in all periods of human history, Yinger represents that strand in contemporary American sociology.

Robert Wuthnow

Finally, another strand in contemporary sociology of religion is various works on new religions and a sizable number of them see new religions replacing traditional ones (Bellah, 1976; Glock, 1976; Bromley and Shupe, 1979; Stark and Bainbridge, 1980; Barker, 1981; Fichter, 1981; Richardson, 1982; Long and Hadden, 1983).

Perhaps sociologists are "one class of professionals which is disposed to be sympathetic" toward new religions (Robbins, 1982: 283). The

founder of sociology, Comte, even founded a new religion of his own. Also "increased spiritual ferment and an upsurge of new movements enhance the importance of the study of religion and provide interesting research opportunities" (Robbins, 1982: 283).

Furthermore, there is the fact that "new religions are becoming 'clients' of sociologists of religion" and certainly some sociologists have welcomed the supports as others have done with supports from traditional religious bodies (B. Wilson, 1981: x). Presently, the question of a possible exploitation of scholars by new religions (Horowitz, 1978) and for that matter by those who are against new religion is a quite legitimate concern.

In this situation, The Consciousness Reformation of Robert Wuthnow (1976 a) is chosen to represent works on new religions, because it is well recognized as a seminal work (Roof, 1977) and because its critics have not questioned its scholarly integrity (Bainbridge and Stark, 1981). Also for Wuthnow new religions emerge to replace various traditional religions, and in this main thesis Wuthnow represents different works on new religions which hold similar positions in the contemporary scene.

Wuthnow (1976 a: 2) sees people seldom act solely on the basis of objective social circumstances, but rather in terms of the meaning they attribute to their life situations. For Wuthnow (1976 a: 2) "people adopt relatively comprehensive or tanscendent, but nonetheless identifiable, understandings of life which inform their attitudes and actions under a wide variety of conditions." Wuthnow (1981: 20) then conceptu-

alizes religion both as "an expression of universal quest for meaning in life," and as "the meaning systems by which people come to grips with the broader meaning and purpose of their lives" (Wuthnow, 1976 a: 3).

Second, Wuthnow (1976 a: 2-3) focuses his sociological observations on the way in which people subjectively understand their lives and finds on the basis of "what they identify as the primary force governing life" four meaning sytems, each of which supplies a distinct understanding of the meaning and purpose of life.

Third, according to Wuthnow the four meaning systems are integrally associated with the tendency to participate in various social experiements simply because of their variant understanding of the forces that govern life. While finding the governing forces of life in either in god or in the individual, both theistic and individualistic meaning systems find no value in social experiments. On the other hand, the belief in the power of social facts leads the social scientific meaning system to value social experiments. Lastly, the mystic meaning system trusts in human experiences and tends to welcome social experiments as means to new unique experiences.

Through an astute analysis of various historical materials and of the contemporary American situation, especially in the San Francisco Bay area, Wuthnow (1976 a) identified four transcendental systems of meaning: theism, individualism, social science, and mysticism.

Within contemporary America, Wuthnow then found sufficient evidence to suggest that both theism and individualism, once the dominant systems of meaning, have been on decline and that both social scientific

and mystical meaning systems have become stronger. Because traditional religions, especially the Christian variety, were both theistic and individualistic, the decline of theistic and individual meaning systems only indicates the decline of traditional religions. Although mysticism has been present throughout western religious history, it came to the forefront again only very recently. The rise and popularization of social sciences led to the development of a new meaning system based on them. Today both mysticism and the social scientific perspective provide a new meaning system for some individuals.

Wuthnow defines the theistic meaning systems as

> understanding of life that identifies god as the agent who governs life. God is assumed to have a purpose for each person's life. He watches over and cares for each person, hears his prayers, and guides him in his daily decisions. Through knowing god, trusting in him, and following his will, one finds meaning and happiness. God is also assumed to be the creator of history. He has established laws, found in the Bible, which men should obey both in their private lives and in the affairs of state (Wuthnow, 1976 a: 3-4).

In America, theism has been the most dominant meaning system throughout most of its history. Currently, theism is on decline, and along with it so are the traditional religions based on the theistic meaning system. Theism, especially its emphasis upon God's governing power and man's weakness, deters interest in all kinds of social experiments. Today, Wuthnow (1976 a: 83-92) sees in the decline of theism an important factor contributing to the recent social unrest and experimentation.

> The second meaning system is what has become known as rugged American individualism. Rather than God being the agent who governs life, the individual is in charge of his own destiny. He is free to choose his own goals in life. He sets his own course; there is no predetermined path he must follow. Success or failure is attributed

> to the characteristics of the person himself. In the classic American version of individualism, these characteristics tend to include such virtures as hard work, will power, determination, thrift, honesty, the avoidance of such vices as laziness, drunkenness, and deceit. The most basic of these is will power, for a person is totally free to follow good or to choose evil. The person with a strong will who cultivates these various characteristics is assured of happiness and good future (Wuthnow, 1976 a: 4).

Although the philosophical grounds of American individualism are to be found in European thought long before the nineteenth century, in American intellectual thought the notion of individualism was elevated from its more negative original European conception to "a value system" considered "capable of fulfilling the best interest not only of the individual but also of society as well" (Wuthnow, 1976 a: 99, 139). But, recently the American version of individualism has declined, and with it the traditional religions subscribing to such individualistic meaning sytems also have declined. With this decline there came legitimation for participation in various social experiments (Wuthnow, 1976 a: 112).

> The third meaning system has found its clearest expression in modern social science. Like individualism, it stresses the role of man in human affairs rather than God. But unlike individualism, it understands life to be governed chiefly by social forces rather than individuals. Family background, social status, income, the society a person resides in, the nature of the political system he lives under, influence him more than anything else. An individual does not simply choose his own goals, he is socialized into them. In one culture he is likely to believe in one set of goals; in another culture, in a different set. One's happiness and good fortune are not entirely within his control; they vary according to the kind of chances the society has given him (Wuthnow, 1976 a : 4).

Clearly, then, social science represents a view of reality that is distinctly contrary to both the theistic and the individualistic meaning systems. Whereas, a theistic mode of consciounsess tends to place the

construction and control of reality in the supernatural realm, social science assumes it to be in the natural or empirical realm. The discovery of the social conditioning of belief, the cultural relativity of values, and the psychological functions of myth and symbolism all question the credibility of theistic arguments and spell decline for those religions based on the theistic meaning systems.

In the same way, social science is also a distinctive alternative to the individualistic mode of consciousness and to the individualistic religious traditions. Social science sees the individual as a product of social forces, and emphasizes the primacy of the social environment over and against the personal will. Furthermore, social science contains within it its own unique expression of transcendence and wholeness, the concept of society.

> Society transcends the here and now of everyday life. It reaches forward into the distant future and supplies a sense of immortality. Its collective goals can bestow meaning on individual activities and its collective needs can integrate discrete activities into meaningful systems of purposive behavior (Wuthnow, 1976 a: 113).

In recent decades in America, with the decline of theism and individualism, a social scientific meaning system has been in the ascendency. For Wuthnow (1976 a: 123, 141) it is an understanding of the forces governing life that bestows a distinct kind of meaning on experience and implies a view of society which is conducive to social experimentation. The social scientific mode, in a sense, rounds out the picture of the logically alternative ways in which reality can be constructed, and there follow social experiments.

The fourth meaning system is most akin to mysticism. Unlike the other three meaning systems which presume to understand the

> meaning of life and the forces that govern life, it holds that such things cannot be understood; they can only be grasped intuitively from the experience one has, particularly from mystical or ecstatic experiences. In such experiences the blindness of normal perception are stripped away and one "sees" that life makes sense, one feels that it hangs together. But the mystic does not rely solely on sheer feelings. He too has a philosophy about the forces governing life, just as the proponents of the other forms of consciousness do. The forces that influence his life most are his own intense experiences. In such experiences he can alter time and space. He can experience God. He can escape the social and cultural forces that impinge upon him. He can create reality itself (Wuthnow, 1976 a: 5).

For Wuthnow (1976 a: 123) over the entire course of American history it is possible to discern the presence of a non-cognitive mode of consciousness that emphasizes intense ecstatic experience as the primary way of constructing meaning out of reality and as a means of solving questions about meaning and purpose of life. But in recent years, as seen in the quest for intense "peak" experiences, growing charismatic movements, and others, the mystic mode of consciousness has risen in its relative dominance. Particularly, the value of the ecstatic personal experience as the only "real" or reliable way to make sense out of one's world is appreciated especially among those for whom cognitive belief systems have become so numerous that none sounds better than another and ideas and beliefs have been made culturally and social relative so that none remains convincing (Wuthnow, 1976 a: 124-125, 142).

Above all, the mystical meaning system assumes that human nature is basically good and ultimately perfectable and that there is no absolute meaning that one can merely discover or learn about. Furthermore human experiences are the only way of discovering true knowledge and meaning in life. With these assumptions the mystical meaning system

cannot assume the validity of any religion but necessitates social experimentation in its quest for personally meaningful experiences. In recent years, with the decline of traditional religion, both the mystical mode of consciousness, and social experimentation have risen in America (Wuthnow, 1976 a: 132-133).

After developing the four meaning systems Wuthnow (1976 a: 5) consciously states that these meaning systems are not necessarily mutually exclusive, and that it is possible for some people to espouse more than one at the same time. In fact, he found both mixed and transitional types of meaning systems (Wuthnow, 1976 a: 145). However, Wuthnow (1976 a: 172; 1976 b: 292; 1976 c) suggests that the traditional, theistic and individualistic, meaning systems have experienced a noticeable decline in the past several decades while the modern, social-scientific and mystical, meaning systems have been in rise.

On the one hand, Wuthnow (1976 a: 172) does not see "a cataclysmic shift in beliefs and values such as many predicted during the height of the counter-culture of the late sixties." But he observes that new meaning systems have risen to replace traditional meaning systems and new religions based on mystical and/or social scientific meaning systems have also risen to replace traditional religions mostly based on either theistic and/or individualistic meaning system. In this main theme, Wuthnow represents that strand in contemporary sociology.

CONCLUSION

On the whole, the urgency that possessed Comte, Durkheim, Weber in their quest for an understanding of religion and social change, of traditional religion and modern society, did not propel contemporary sociologists to the same degree. However, there have been at least four strands within contemporary American sociology that dealt with the same problem either directly or indirectly.

Studying religion as religion, Yinger and others observe and imply persistence of religion in all periods of human history. Focusing Christian religious traditions in the United States, Parsons and others see continual dominance of Christianity even in modern society. Bellah discovered a civil religion for America and predicted a world civil religion. Finally Wuthnow represents that strand in contemporary sociology which proposes that new religions replace traditional religions. Thus even though contemporary American sociology has somewhat departed from the concerns of early European sociologists, the question of traditional religion in modern society has received much attention.

But the intricate association between modernity and religion has received an in-depth inquiry in the works of Peter L. Berger. What is most intriguing in Berger's work is his capacity to recognize and to understand apparent contradictory realities of modern society. Berger recognizes secularity in modern society and reasons for it. However, Berger also recognizes the fact of the persistence of religion in modern secular world and identifies ways through which religion does persist under modern secularity. In a way Berger concurs with propositions of

all the five strands as exposed above; but he also goes on further to find reconciliation among seemingly conflicting facts and ideas about religion in modern society. We turn to his work in Chapter III.

CHAPTER III

THE HERETICAL IMPERATIVE

INTRODUCTION

Initially Berger contributed mainly to the sociology of religion and of knowledge. Then for a decade, from the late 1960's, his work concentrated on "the theory of modernization and on problems of Third World development, and, in connection with these interests on the uses of sociological perspectives in public policy" (Berger, 1979: x). With the ten years of immersion in the question of modernization, Berger integrates questions of religion and modernization into the problem of religion in modern world. In his seminal work, The Heretical Imperative: Contemporary Possibilities of Religious Affirmation (1979), Berger develops interesting and insightful propositions on religion in modern society on the basis of his penetrating analysis of both subjects.

Berger's understanding of religion in modern society is rooted in his more basic conceptions of society and man. Synthesizing Weber's emphasis on the subjective foundations and Durkheim's concern with the objective facticity of the societal phenomenon, Berger sees in a dialectic process of externalization, objectivation, and internalization the foundation of both society and man (Berger and Luckmann, 1966: 186: 185; Berger, 1967 a: 187).

The process of externalization is the ongoing outpouring of human being into the world, both in the physical and mental activity of man.[1] Through the process of objectivation the products of externalization attain an objective reality that confronts their original producers as a facticity external to and other than themselves. In the process of internalization man reappropriates the objectivated world of his creation while transforming it from the structure of the objective world into structures of the subjective consciousness. It is through externalization that society is a human product, through objectivation society becomes a reality sui generis, and through internalization man is a product of society (Berger, 1963; Berger and Luckmann, 1966: 61; Berger, 1967 a: 4; Berger et al.: 1973: 12).

Berger (1967 a: 27-28) understands religion also within the same dialectic process. In the course of externalization men project meaning into reality in an effort to build a humanly meaningful world, and throughout the history man poured out ultimate and sacred meaning into the cosmos. Religion testifies the farthest reach of human self-externalization, of his infusion of reality with his own meanings. "Religion is the audacious attempt to conceive of the entire universe as being humanly significant."

Through the process of objectivation the projected human meaning acquires a reality independent of its own creator. The world becomes

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1. Of course the term "man" stands for both man and woman. For some reason the English language has not yet developed one generally accepted term representing both man and woman.

meaningful and the cosmos sacred. Finally, at the moment of internalization, "an immense projection of human meanings into the empty vastness of the universe" (Berger, 1967 a: 100) comes back as an alien and sacred reality to its producers.

In his sociological inquiry, Berger (1967 a: 180; 1979: 34) sees religion "as a human projection, grounded in specific infrastructures of human history," and advocates a "methodological atheism." However, Berger (1967 a: 180) also recognizes that, by its own logic, sociological theory has "nothing to say about the possibility that the human projection may refer to something other than the being of its projector." The fact that religion is a human projection does not logically preclude the possibility that the projected meanings may also have an ultimate status independent of man.

For instance, mathematics--another human projection--somehow corresponds to a mathematical reality that is external to him. Perhaps mathematics is possible because there is a fundamental affinity between the structures of human consciouness and the structures of the empirical world. Perhaps it may be that projection and reflection are movements within the same encompassing reality (Berger, 1967 a: 181; 1969: 47). If men project their own meaning into the sky, their capacity to do so may come from their celesial affinity (Berger, 1979: 113).

> Indeed if a religious view of the world is posited, the anthropological ground of these projections may itself be the reflection of a reality that includes both the world and man, so that man's ejaculations of meaning into the universe ultimately point to an all-embracing meaning in which he himself is grounded (Berger, 1967 a: 180).

Next, mathematical projections also have their origins in very

specific infrastructures without which this development was most unlikely ever to have occurred. Yet, its groundedness in certain infrastructures of society has not found mathematics to be a great illusion.

Likewise, while scientific study of religion would not be possible without investigating certain mundane determinants of what purports to be extramundane, a selective affinity with a given social infrastructure of religion may not tell the whole story (Berger, 1979: 112). Whether religion is or is not a part of the socially objectivated world view of a particular society or a particular sector of a society may be as irrelevant to its possible validity as the absence from the world view of Zulu society of any notion of quantum theory is to the validity of the quantum theory itself (Berger, 1967 b).

Finally, it may also be that "the human world in its entirety is itself a symbol-- to wit, a symbol of the divine" (Berger, 1979: 113). Man projects ultimate meanings into reality because that reality is ultimately meaningful and because his own being, the empirical ground of these projections, contains and intends these same ultimate meanings (Berger, 1967 a: 180). As man symbolizes, he may also be a symbol. As man is a projector, he may also be a project.

Yet for his sociology of religion Berger (1967 a: 190) puts the question of the ultimate status of religion in brackets and considers religion both socially constructed and socially maintained. Hence, for Berger, religious continuity like continutity of all other social realities depends upon the existence of an adequate plausibility structure,

that is, a collection of people, procedures, and processes geared to the task of constructing and maintaining a social reality (Berger, 1969:6; Berger and Luckmann, 1966: 154).

Likewise on the subjective level religion presents itself to the consciousness as real only to the extent that its appropriate plausibility structure is kept in existence. If the plausibility structure is massive and durable, the religious world maintained thereby will be massively and durably real in the consciousness. If the plausibility structure is weakened, so will the subjective reality of the religious world in question be weakened (Berger, 1967 a: 150; 1979: 24). Specifically, for Berger modernity disrupted the plausibility structure of religion and thereby brought about both objective and subjective secularization, religion's loss of its dominion over social institutions and human consciousness. For Berger the disruption of plausibility structure of any social reality originates from the fact of plurality and modernity specifically entails plurality in all areas of life.

MODERN PLURALISM

Through technological developments modern societies multiplied alternatives in their material existence. Whereas premodern society provided one tool for one kind of activity, modern society possesses different tools for the same kind of activity. Also, in modern societies, high degrees of urbanization, mass communication, both social and geographic mobility, and mass literacy multiply alternatives in non-material areas of life.

Plurality is the objective social fact of modern society, and the simple presence of alternatives changes fate into choice and brings about the collapse of the plausibility structure of all socially constructed and social maintained reality (Berger et al. 1973: 64-75; Berger, 1979: 10-14). The pluralistic situation prevents religion from enlisting society as a whole to serve for the purpose of social confirmation, relativizes religious authority, and deobjectivates the content of religion (Berger, 1967 a: 151; 1977: 78; 1979).

On the individual level anyone living and thinking today is in the situation of modernity, and a contemporary individual finds himself immersed in the aggregate of psychological and cognitive structures commonly called modern consciousness (Berger, 1979: 4-6). As the objective plurality of modern society is internalized in consciounsess as a plurality of possibilities, modern consciousness also moves from fate to choice. What was once conceived as fate in premodern societies is now seen as a choice. The English word 'heresy' comes from the Greek verb hairein, which means 'to choose' (Berger, 1969: 45; 1979: 24).

The modern man then is bound by the imperative to choose almost in every area of life. Modern consciousness is a consciousness of the heretical imperative. As modernization has become worldwide and has spread through every sector of society, the heretical imperative has become worldwide and universalized (Berger, 1969: 88; 1974: 185; 1979: 24-26).

However, at this point Berger (1969: 45; 1979: 7-9) is quick to point to the fact that modern consciousness is only one of historically available forms of consciousness and has specific characteristics

brought about and maintained by specific socio-historical forces. Though modern man tends to think of himself and his thoughts as the climax of evolution to date, modern consciousness is only a fact, and is not necessarily one before which one must stand in awe. Furthermore, modern consciousness, like all other social phenomenon in history, will also eventually disappear or be transmuted into something quite different. Modernity has been a great relativizing caldron. But modernity itself is a relative phenomenon, only one moment in the historical movements of human consciousness--neither its pinnacle, nor its culmination, nor its end.

RELIGION AND MODERN PLURALISM

Plurality in almost every aspect of life is a fact of modern life. If the premodern individual was linked to his gods in the same inexorable destiny that dominated most of the rest of his existence, "modern man is faced with the necessity of choosing between gods, a plurality of which are socially available to him" (Berger, 1979: 24).

In fact, the modern pluralistic situation deobjectivates and relativizes all religious forms. Deobjectivated and relativized, all religions now compete in the open market. In this modern situation the heretical imperative entails three basic options, to live without any religion, to transfer religious meaning to some secular referents, or to adhere to some religious form.

First, if "modern situation brings about an adversary relationship between socially dominant secularity and the religious consciousness,"

and if "the dominant secularity exerts cognitive pressure upon the religious consciousness," not choosing or giving up "the cognitively deviant beliefs and practices of" one's religious background would solve the problem, and some individuals have made this choice (Berger, 1979: 91).

However, if "the gigantic projections of religious consciousness, whatever else they may be, constitute the historically most important effort of man to make reality humanly meaningful, at any price" (Berger, 1967 a: 100), the human need for meaning may be a historical and cross-cultural universal (Berber, 1974: 185) and even modern man might find it lonely to live alone in the empty meaningless universe. Also if the religious enterprise of human history reveals the pressing urgency and intensity of man's quest for meaning, "secularization frustrates deeply grounded human aspiration--most important among these, the aspiration to exist in a meaningful and ultimately hopeful universe." Thus, even in modern society relatively a few individuals would make the choice to live without any religion at all.

Another option in modern pluralistic situation is to transpose meanings and sacredness "from supernatural to mundane referent." For example, secular Arab nationalism has been endowed with a sacredness that would not be plausible in its original Muslim context (Berger, 1979: 51). Bellah's American civil religion is another case in point. There are other secular theodicies and they appear to work for some individuals. However, compared to specifically religious theodicies, they are much weaker in offering both meaning and consolation to indi-

viduals in pain, sorrow or doubt. Also perhaps, the existential hope may never be completely eradicated even from modern consciousness (Berger, 1977: 79; Yinger, 1977; Greeley, 1980).

Finally there is the religious option. But even within a fundamentally religious option, there is the fact of religious plurality which necessitates a further choice. The choice may be between traditional and new religions. Plurality within both traditional and new religions also demands a further choice.

First, specifically in modern society there have mushroomed what has come to be called new religious movements. What is sociologically interesting about new religious movements is the fact that numerous religious movements emerged at the point in history when many observers were predicting the dismise of religion (Fichter, 1981: 21; McGuire, 1981: 141). Furthermore, themes central to and commonly shared by new religions are themes of demodernization (Bellah, 1976: 341; Hunter, 1981: 7).

Also in contrast to the more rational ways of knowing prevalent in modern society, new religions emphasize direct religious experience through mysticism and meditation. As though set against relativizing forces of modernity, new religious movements search for authority, firm moral norms, harmony, and tranquility (McGuire, 1981: 136). Likewise, intriguing but perhaps consistent is the fact that new religious movements have been chosen most frequently by young, educated, cosmopolitan, comfortably middle-class persons (Bellah, 1976: 340-350; Fichter, 1981: 22; McGuire, 1981: 135).

> (Perhaps) the new religions are signs that in some sectors of modern society, the strains of modernity have reached the limits of human tolerance, and thus symbolic, at both the collective and the social-psychological levels, of the desire for relief and assuagement (Hunter, 1981: 7).

Or perhaps, against the positivist conventional wisdom that states religion is in crisis and young people in particular are in rebellion against god, the recent proliferation of new religious movements may indicate "that secularity, not religion, is in crisis" (Fichter, 1981: 22).

Finally, if "the most obvious fact about the contemporary world is not so much its secularity, but rather its great hunger for redemption and transcendence" (Berger, 1979: 167), there also is the option for traditional religion. Though their problems and failures have been widely observed (Glock, 1967; Hadden, 1969; Greeley et al., 1976; Kelley, 1977; Martin, 1978; Fichter, 1981), traditional religions still present themselves as a religious alternative. In fact, the central theme of The Heretical Imperative is on possibilities of choosing or rechoosing traditional religions in modern situation.

TRADITIONAL RELIGIOUS AFFIRMATIONS

In their germinal states Berger already proposed possible ways of religious affirmation, particularly traditional religious affirmation, in modern society in his The Sacred Canopy (1967) and A Rumor of Angles (1969). But more fully and systematically, in the Heretical Imperative, Berger (1979: xi) reiterates the point.

> It is my position that modernity has plunged religion into a very specific crisis characterized by secularity, to be sure, but

> characterized more importantly by pluralism. In the pluralistic situation, for reasons that are readily visible to historical and social scientific observation, the authority of all religious traditions tends to be undermined. In this situation there are three major options, or "possibilities," for those who would maintain the tradition: They can reaffirm the authority of the tradition in defiance of the challenges to it; they can try to secularize the tradition; they can try to uncover and retrieve the experiences embodied in the tradition....I call these three options respectively, those of deduction, reduction, and induction.

First, Berger (1979: 88) grants the possibility of "the orthodox mind," not as yet touched by the characteristics of the modern pluralistic situation. Yet for Berger (1979: 28) modernization has already become a worldwide phenomenon and the heretical imperative has become universalized. With this basic assumption Berger ignores the possibility of the orthodox mind in the contemporary world.

Second, with his interest in religious affirmation Berger also ignores the possibility of not making a religious choice. Finally, because he is most interested in the consequences of modernization for traditional religion, Berger ignores the possibility of opting for a new religious movement. Thus his focus is clearly specified as three options or possibilities for those who would maintain their religious tradition. For Berger deduction, reduction, and induction are ways in which one affirms a given religious tradition.

Also Berger (1979: 56) states that the three options are ideal types, and as such they would not be found in their pure forms in the empirical world and there will always be cases that do not neatly fit into one of the three options. But Berger believes the typology useful to the extent that it helps to better discriminate between empirically available cases and in consequence makes possible both a better under-

standing and explanation.

In constructing the typology, Berger uses the history of Protestantism as the source of locating paradigmatic cases. First, Protestantism has played an important role in the genesis and inner character of modernity as Max Weber and others have shown. Second, more than any other religion and for a longer period of time, Protestantism has grappled with the relativizing forces of modernity. Finally, for Berger, as modernity has become worldwide, the Protestant development becomes prototypical and all other religious traditions may be destined to go through variants of the Protestant experience (Berger, 1967 a: 156; 1969: 9; 1979: 73). With these preliminaries, the following section presents the nature of the three "possibilities" Berger proposes as options for those who would maintain their religious tradition in modern society.

The Deductive Option

In a world as yet untouched by the relativizing forces of modernity, the religious tradition commands an objective authority, and the subjective correlate of this authority is inner certainty. However, for individuals in modernized situations there remains only memory of such a past. But some individuals do choose to restore the religious tradition on the basis of such a memory against more recent expriences of uncertainty and doubt and then employ the cognitive formula of deducing religious affirmations solely on the basis of the chosen tradition. That is,

The deductive option is to reassert the authority of a religious

> tradition in the face of modern secularity. The tradition having been restored to the state of a datum, of something given a priori, it is then possible to deduce religious affirmations from it at least more or less as was the norm in premodern times (Berger, 1979: 56-57).

The individual who takes the deductive option experiences himself as responding to a religious reality sovereignly independent of the relativizing forces of his own sociohistorical situation. However, because the tradition is affirmed anew after an interval when it was not affirmed but questioned, it is difficult to forget the period between the original proclamation and its reproclamation. Also difficult it is to justify and to sustain the plausibility of a deductive procedure in the modern situation (Berger, 1967 a: 162; 1969: 17; 1979: 56-62).

Against the modern optimism of the nineteenth century Europe World War I administered the tremendous shocks to the self-confidence of the culture in general and its Protestant sector in particular. Modernity proved unable to fulfill its promises. At this particular point in history and in that specific place of central Europe, especially dominated by that German culture that was linked to a defeated nation, there erupted a religious movement, which later, in America, came to be called "neo-orthodoxy." According to Berger (1979: 67) the basic strategies employed by the neo-orthodox movement, especially by its leader, the Swiss theologian Karl Barth in an effort to restore and reaffirm their religious tradition after the shock of World War I, offer a model of the deductive option.

Fundamental to the Barthian approach against the nineteenth century Protestant liberalism and modern optimism are the cognitive assump-

tion of a divine revelation and the methodological strategy of deduction. Basically Barth refuted major assumptions of Protestant liberalism and called for a return to the classical faith of the Reformation, a faith that was unconditionally based on god's revelation. For Barth the god of Christian faith is a god who speaks and the only adequate response on the part of man is listening in obedience. Since god has spoken, all truth is contained in the holy scripture and all other propositions are to be deduced from the same word of god.

Against Protestant liberal alliance with empirical science, the Barthian neo-orthodoxy also claimed the word of god self-sufficient. That is, it needs no external criteria for its interpretation and understanding. Against the liberal reliance on human experience as the starting point of theological reflection, neo-orthodoxy admitted no such anthropological approach to religion. Faith is not a human "possibility" but it happens if and when god wants it to happen.

Having reclaimed the objectivity of the Reformation tradition, neo-orthodoxy also employed the traditional cognitive formula of deducing propositions from the tradition. Generally speaking, the Barthian effort to restore the Reformation tradition between the two world wars examplifies the deductive option for those who would choose to maintain the tradition in pluralistic modern situation (Berger, 1967 a: 160-163; 1969: 50; 1979: 63-72).

The Reductive Option

It is understandable why Karl Barth and his associates under the devastating forces of modernity manifested in World War I chose the deductive option as their response to the promises of modernity. However, the counter-modernization tendency at the heart of the deductive option renders it very incongeneal for most individuals in the modern situation. A tradition once questioned and doubted cannot be reasserted by a simple proclamation, forces of modernity cannot be countered by defiance alone, and the traditional deductive procedure cannot deny the validity of other procedures.

If a tradition cannot be reaffirmed in its totality through a counter-modernization effort, a pro-modernization strategy may be chosen in order to salvage at least the core of the tradition. According to Berger the reductive option is specifically a choice to recognize the situation of modernity and work in accordance with the demands of modernity even if such cooperation might spell for the tradition compromise and eventual surrender.

Basic to the reductive option is the assumption that modern man is secularized and ipso facto incapable of assenting to the traditional religious definitions of reality. However, more basic to the reductive option is the assumption that such an incapability of modern man is due to his modern consciosuness and modern consciousness is superior to all that preceded it. The reductive option proceeds from the empirical diagnosis that modern consciousness is indeed secularized to the epistomological assumption that this secularity is superior to whatever con-

sciousness that preceded it.

Since modern man is incapable of comprehending the tradition, the reductive option translates the tradition into terms appropriate in the modern situation. Since modern consciousness is assumed to be superior to all that preceded it, it becomes the criterion by which the validity and adequacy of such translations are evaluated. In the end, in the reductive option, there is an exchange of authorities: the authority of modern thought and consciousness is substituted for the authority of the tradition (Berger, 1967 a: 166-169; 1969: 19-20; 1979: 87-92).

With the exchange of authority, the basic rule of translation in the reductive option becomes very simple.

> Terms of transcendent reference in the tradition must either be eliminated or translated into terms of immanent reference. Put differently references to other worlds are translated into terms referring to this world, the superempirical is translated into the empirical, the more-than-human into human (Berger, 1979: 103).

But such translation, it is agreed, will make the tradition once more acceptable to modern man, and the reductive option is seen to provide a way of maintaining a tradition, or at least its core, in modern secular situation.

In translating the tradition the reductive option may use any language provided it meets the criterion of being secular in its content and secularizing in its effect on the tradition. Hence various languages have been used to secularize religious thought and thereby to reduce it to categories of a purported modern consciousness.

The first typical possibility is a translation and reinterpretation of the tradition into terms of ethics, and thus the tradition is

valued not for its religious contents but for its ethical teachings. A different language is provided by psychology and the tradition is reinterpreted to provide insights into the heart of man and directions for psychological welfare of individuals. Currently in vogue is the use of political language and at the moment the translation leans toward the ideological left in that it tends to be Marxist in theoretical inspirations and anti-capitalist in orientation.

Whatever other languages are used in the translation the purpose is to make the tradition maintainable in a modern situation. But in general the effect is to secularize the tradition, to reduce its religious nature into something other than simply religious (Berger, 1967 a: 167; 1969: 20; 1977: 219; 1979: 104-106).

However, at the end, it may be argued exactly where a reduction of a tradition has really occured for "one man's reductionism may be another's reasonable accomodation."

> Still, a line can be drawn--to wit, at the point where modern consciousness becomes the ultimate criterion of all religious affirmation. Put differently, it is possible to speak of reduction when the basic method of religious thought consists in abandoning all elements of the tradition that are deemed to be incompatible with the cognitive assumptions of modernity (Berger, 1979: 92-93).

Once again the history of Protestantism provides a case representing a broader model or strategy of the reductive option. In essence being reductive, the program of the so-called "demythologization" was developed by a German Protestant theologian, Rudolf Bultmann, during World War II and violently argued over for the following decade. Fundamental to Bultmann's proposal of demythologization is his understanding of mythology, the mythological character of the new testament, and the

cognitive capabilities of modern man.

For Bultmann, mythology is a pattern of thought that holds the empirical world is ongoingly penetrated by forces from beyond it. Mythological views of reality, prevalent in the new testament, is in sharp conflict with the modern view of reality, mainly shaped by science which understands the cosmos as a closed system of empirical causalities.

Furthermore, for Bultmann, man is not capable of freely choosing his view of the world, which rather is given to him by his historical situation. Thus modern man is bound to the view of the world which science has given him and, therefore, is incapable of not only accepting but even grasping mythological views of the world. Thus, if Christianity is to be meaningful to modern man, it needs radical demythologization, reinterpretation.

To make Christian Kerygma acceptable to modern man, Bultmann translated it in terms of the conceptual framework of existential philosophy. The message of the new testament was reinterpreted in a language free from the supernaturalist notions of ancient man, as offering an existential view of human life in the world. Christian life is not to be understood as relating to supernatural processes or events, past or present. Rather it is entirely located within this world. Essentially, then, demythologization implies secularization. It also typifies the reductive option available to those who would choose to maintain a given tradition without being in disharmony with the mandates of modern world (Berger, 1967 a: 165; 1969: 11; 1979: 93-103).

The Inductive Option

Of the three options Berger (1967 a: 64; 1969: 76; 1977: 219; 1979: 58) considers the inductive option most viable in that it holds the greatest promise of new approaches to religious truth in an intellectual situation marked by a pervasive sense of relativity and promises both to face and to overcome the challenges of modern situation.

While the deductive option reasserts the absolute validity and authority of a tradition and the reductive option elevates modernity to the status of a new authority, the inductive option begins with ordinary human experience, explores the "signals of transcendence" to be found in it, and moves on from there to religious affirmations about the nature of reality. For Berger (1969: 54-75), especially, clear signals of transcendence include human gestures of ordering, play, hope, damnation, and humor.

Central to the inductive option is the cognitive assumption that human experiences contain true signals of transcendence. Accordingly the inductive option argues from empirical evidence. It turns to experiences as the ground of all religious affirmation--one's own experiences and experiences embodied in a particular range of traditions.

Since religious traditions contain both the original experiences and theoretical reflections developed around the original experiences, the inductive option also employs the methods of an historian to uncover those human experiences embodied in the various religious traditions. Since the inductive option searches for the experience that lies behind or beneath this or that religious tradition, this or that body of theo-

retical propositions produced by religious reflection, it cannot impose a closure on the quest for religious truth by involving any authority whatever--not the authority of tradition nor the authority of modern thought or consciousness.

Thus in the inductive option, the human condition itself is taken as the penumbra of the transcendent, the human points to the divine, and the empirical is a metaphor of the metaempirical. The inductive option begins with the empirical realities of human life but in an effort to arrive at a religious affirmation (Berger, 1967 a: 156-160; 1969: 53-60; 1977: 219; 1979: 115-124).

The inductive approach of Protestant liberalism presents as a possible model for thinking about religion. Friedrich Schleiermacher, the paradigmatic figure of Protestant liberalism, worked through an empirical and inductive method to reformulate and to defend Christian faith in the face of the onslaught of modern skepticism. For Schleiermacher the essence of religion is a specific type of human experience that can be described and analyzed. Therefore, theoretical reflections about religion must begin with human experience--experience of the present and of the past. Historical reconstructions of experiences contained in various traditions and a comparative analysis of these experiences were also essential for Schleiermacher's inductive approach.

Specifically, for Schleiermacher, the underlying experience of all religion is the experience of encountering the infinite within the finite phenomenon of human life. This encounter leaves man with a sense of absolute dependence and awe that fills the heart of the religious

attitude. Also, accordingly, Schleiermacher considered religious doctrines and moral maxims only as a result of reflection about religious experience and practical applications of such an experience. And all that makes the inductive option viable in modern society is that, while its empirical approach to religion is highly consonant with the cognitive procedures of modernity, the definition of religion in terms of experience rather than in terms of doctrines and ethics effectively removed religion from the relativizing forces of modern secularity. Hence for Berger, the inductive option, examplified in the work of Schleiermacher, is the only viable option for a religious affirmation in modern situation (Berger, 1967 a: 156-159; 1969: 49-52; 1979: 115-123).

In summary, that which emerges clear from various works of Berger is that above all, while building on works of his predecessors, Berger has advanced sociological understanding of religion in modern society. Berger consciously recognizes both social change and social continuity in general and in particular secularity and persistence of traditional religion in modern society. At this point Berger's sociological imagination extends itself to discover a way of understanding such apparently contradictory phenomena coexisting. Berger sees three distinct ways of continuity in the midst of change and proposes the three options as ways of maintaining traditional religion in secularized modern society. What follows is the report of an attempt to "operationalize" Berger's typology and an assessment of its usefulness as a tool for studying religion in modern society.

CHAPTER IV

THE BERGER INDEX

INTRODUCTION

Ideals and purposes of higher education have always occupied an important place in reflections and discussions among concerned persons. For some years, Loyola University of Chicago has been "engaged in reflection about the mission of Loyola, its Catholic and Jesuit character, the shape of its undergraduate core curriculum, and the need to put greater emphasis on issues related to ethics and values" (Gannon and McNamara, 1982: 1).

To provide empirical information about how present day Loyolans actually think or act with regard to religious beliefs, ethical values, or the university's "Jesuitness," in the spring of 1980, Loyola's Sociology Department and University Ministry obtained a Loyola-Mellan grant for a study. This writer was a member of the research group and with other members developed the "Study of Religious values" questionnaire which included indicators that the research group constructed to measure the three options of Berger. A preliminary report on the study was given to the University in 1982; the present study is a further analysis of the data as they relate to Berger's work. The present chapter briefly describes the sampling procedure used to gather the data and the

operationalization of the three options of Berger.

SAMPLING PROCEDURE

Loyola University of Chicago consists of a number of highly distinct groups: students, faculty, administrators, and staff. Furthermore, among students, graduate students are highly different than undergraduate students, and business majors are different than biology majors, for example. Likewise, the medical faculty as a group is distinct from non-medical faculty. However, each of these groups contains relatively homogeneous individuals.

When a population is characterized by a high degree of among-group heterogeneity and in-group homogeneity, the most efficient sampling technique is that of stratified sampling (Lazerwitz, 1968: 288; Blalock, 1979 a: 560-562). Therefore, Loyolans were grouped into sampling units developed to ensure high in-group homogeneity and between-group heterogeneity as shown in Table 1. To ensure an adequate number of respondents from each sampling unit, an optimal allocation (Kish, 1965: 76) and variant sampling rates were used again as shown in table 1. From each sampling unit the specified numbers were selected randomly.

A thirty-four page questionnaire prepared by a team of researchers from sociology, psychology, and theology departments and campus ministry covered six areas: background and socialization; educational goals and values, general attitudes toward life and its problems, personal and social ethical values, religious beliefs, practices, and experiences (Gannon and McNamara, 1982: 2).

TABLE 1

Sampling and Response Rates

Sampling Unit	Sample Rate	Original Sample	Dec. 16 Sample	Return Rate	Final N
Administrator	100	193	191	60.2	115
Medical	100	44	43	55.8	24
Non-medical	100	149	148	61.5	91
Faculty	50	349	336	52.7	177
Medical	50	77	74	36.5	27
Non-medical	50	272	262	57.2	150
Staff	50	564	516	43.8	226
Maywood	50	273	237	38.8	92
WTC	50	110	103	47.6	49
LSC	50	181	175	48.6	85
Grad. Students	20	153	145	52.4	76
Prof. Students	20	773	755	42.4	320
Law (D&N)	20	142	142	31.0	44
Dental	20	107	107	34.6	37
Medicine	20	85	85	36.5	31
Social Work	20	68	68	36.8	25
Education	20	73	72	45.8	33
Business	20	194	188	46.8	88
Industrial Relations	20	45	45	51.1	23
Nursing	20	30	29	62.1	18
Pastoral Studies	20	29	29	72.4	21
Underg. Students		877	855	53.8	460
A & S: LSC	10	347	345	49.6	171
Business	20	268	261	53.2	139
A & S: WTC	20	121	115	53.9	62
Nursing	20	141	141	62.4	88
University Col.¢1	10	215	205	38.5	79
Niles Col.¢1	50	63	63	33.3	21
Total¢2		2909	2798	49.1	1374

1. Excluded from the final figures and from the present study.
2. Totals are final figures (Dec. 30, 1980). Detailed figures are interim figures (Dec. 16, 1980).

In the month of October and November, 1980, questionnaires were distributed through the inter-campus mail for faculty, administrators, staff, and graduate students, through the dorm-mailing for students in dormitories, and through classes for other students. Appeals for the completion of the questionnaire included news release in the Pheonix (weekly newspaper at the university), and letters and phone calls for non-respondents. On December 30, 1980, the close of the questionnaire return period, a 49 percent return rate was achieved with relatively variant return rates among different sampling units as seen in Table 1.

With the given return rate, it is tempting to state that "This is regarded as a relatively high response rate for a survey of this type." At the same time, the statement is reported to have been said by a United States Senator with regard to "a poll of constituents that achieved a 4 percent return rate" (Babbie, 1975: 265).

If "a response rate of at least 50 percent is adequate for analysis and reporting," the return rate of the present study (49 %) may also be considered relatively adequate. More basically, the respondents of the study do not depart from the population or from the sample as seen in Table 2, and this "demonstrated lack of response bias is far more important than a high response rate" (Babbie, 1975: 265).

Also where comparable data exist, the results from Loyola sample are surprisingly close to results from other studies as shown in Appendix B. On the whole the respondents are judged to represent the population of Loyola in 1980 quite well. Given the stratified random sampling procedure and relatively large number of the respondents (1,374), the

TABLE 2

Comparative Statistics of the Sample

(students only)

Variable	Population	Samples	Respondents
Sex			
Male	47	49	43
Female	53	51	57
Race			
White	82	85	87
Non-White	18	15	13
Religion			
Protestant	14	15	17
Catholic	65	65	64
Jewish	5	6	6
Other	15	14	13

Source: Technical Appendix (Christopher Glancy, no date)

results of the study should command a respectable degree of confidence.

OPERATIONALIZATION

While it is absolutely necessary to assess the quality of operationalization, it is equally important to note that the quality is always a matter of degree (Kaplan, 1964: 63) and "in reality, no operational definition is likely to correspond with everyone's conceptualization of what it is intended to represent" (Babbie, 1975: 83). Therefore, realizing the presence of "a fine line between perfectionism and defeatism" (Blalock, 1982: 13), no one needs to play "an unreasonable skeptic" who "may fault any study, no matter how carefully designed it has been" (Blalock, 1970: 75). Rather the following operations need to be treated as one effort "to approximate and locate concepts empirically" (Zeller and Carmines, 1980: 3) as "ideally we move from gross approximations of measurements to better ones" (Greer, 1969: 163).

The entire questionnaire used for the study is found in Appendix A. Included in the questionnaire are many "standard" items taken from other studies, and they need no extensive explication. First, the doctrinal beliefs of the Christian religious tradition are well represented by Question 36, and the eleven items cover the basic Christian traditional understanding of the universe, man, human destiny, good and evil, the life of Jesus, and the relationship between god and man.

Second, Question 18 asked the respondents to make moral judgements on various behavioral issues, and the twenty-six items are chosen to measure the adherence to the evaluative belief of the Christian tradition. Third, throughout the Christian history both God and Jesus have been variously portrayed invoking different affective responses. Ques-

tion 23 present eight "portraits" or images of God and asked respondents to report the likelihood of their associating god with each of the images. Question 24 presented nine adjectives and asked the respondents to report the likelihood of their associating each of the adjectives with Jesus. Both Question 23 and Question 24 are chosen to measure the imaginal beliefs of the Christian religious tradition.

Participation in religious rituals is measured by church attendance and private prayers for Christian religious tradition. For Catholics, their reception of communion and celebration of confession will be added to the two common Christian items. The four items are found in Question 30. Affective orientation toward the community of believers, the church, is measured by the respondent's feeling toward the denominational community (Question 25).

Finally consequences of religion for the present study includes collective moral obligations on various social issues (Q. 40), personal life-goals (Q. 15), higher educational ideals (Q. 12), occupational ideals (Q. 26), and the criteria for moral judgments (Q. 48). (Q. 48).[1]

As most variables are measured by multiple items of the Likert format, they will be transformed into a few indexes in order to reduce the task of data analysis and presentation and to obtain more reliable and valid measures. The formation of indexes and the selection of items

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1. Participations in social experiments (Question 34) are dropped from the presentation because the preliminary data analysis showed that very few Loyolans have participated in any of social experiments. Wuthnow's The Consciousness Reformation (1976) does not apply to Loyolans of 1980, and Aidala (1984) also questions various parts of the work.

for indexes will be based on both the results of factor analysis and theoretical considerations. Unless factor loadings vary too greatly to be ignored, indexes will be scored by mean simple summation over the chosen items (Maranell b, 1974: xv; Babbie, 1975; 345; Kim and Rabjohn, 1979: 152). For variables measured by one or two items, their raw scores will be used.

Central to the proposed study is the operationalization of the three options. Question 42 through Question 47 are specifically developed to be indicators of the three options. All respondents were instructed to respond to Questions 42 and 43; Christians to Questions 44 and 45; and Roman Catholics Questions 46 and 47. Therefore, only Catholics have six indicators usually considered sufficient for "replication purpose" (Blalock, 1970: 98). Christians have four items perhaps acceptable but with caution (Campbel et al., 1960). In other words, the operationalization of the three options would be most useful for Catholics, less so for Christians, and highly tentative for others. Below, all six items are presented and the option that each catergory is meant to measure is likewise presented in parentheses at the end of each category.

Chart 1

Indicators of the Deductive (D), the Reductive (R), and the Inductive (I) options

Different emphases are given to age-old beliefs by many people today. In the next six questions we ask your opinion about several of these beliefs.

42. Because sexuality and sexual morality are vitally important dimensions of life, they are stronly influenced by one's religious beliefs. Which of the following statements best expresses your understanding of how religion should influence sexual behavior?

    1. The church has a right to define what is right and wrong in the area of sexual morality. (D)

    2. Only the individual has the right to define what is right and wrong in the area of sexual morality. (R)

    3. Although it is ultimately my responsibility, I must take seriously what the church says in decisions about sexual morality. (I)

43. My personal belief on life after death is:

    1. After death I will exist as an individual and will be rewarded or punished for what I did in this life. (D)

    2. I will live on after death in some form incomprehensible to me now, but sharing in loving union with God and with others who have gone before me. (I)

    3. I don't know about life after death, but I do believe I will live on in my good deeds and in those whom I have helped. (R)

44. I believe that Gospel miracles (e.g., the cure of the blind man, multiplication of the loaves and fishes):

    1. Happened just as reported in the Bible, and are proofs of the divinity of Christ. (D)

    2. Are phenomena which are better explained by reason and science or understood as legends. (R)

    3. Are signs of the power of faith in the wonder and mystery of God. (I)

45. Which of the following statements best expresses your understanding of Christ's resurrection

    1. Whether or not Christ rose from the dead, belief in his resurrection kept the early Christians united and inspired their missionary activity. (R)

    2. Christ physically rose from the dead, appeared to the disciples and spoke to them. (D)

    3. Christ's resurrection is the sign to the believer that, with God's help, all human beings can also triumph over sin and death. (I)

46. The mass is important because:

    1. It is participation in the sacrifice of Christ, and weekly attendance is rightfully demanded by the church. (D)

    2. It helps to renew people's faith and participate with others in the redemptive mission of Christ. (I)

    3. Attendance may help people experience a sense of community. (R)

47. I believe the church is:

    1. A community of believers inspired by Christ to carry out his mission of personal and social redemption. (I)

    2. The community founded by Christ and directed by him and his successors (popes, bishops) to carry out his work of redemption. (D)

    3. A community that can contribute to the moral development of the world. (R)

On the whole, it was assumed that first, different degrees of certainty, orientations toward the religious tradition and empirical evidence, and loci of authority should clearly differentiate the three options. High certainty would mark both the deductive and the reductive option. The deductive option accepts the tradition without question and considers empirical data irrelevant to the religious affirmation. The reductive option accepts the secular translations of the tradition without question and treats empirical evidence selectively. For the deductive option, authority lies in the tradition and in its guardians. For the reductive option final words come from scientists, politicians, and philosophers.

The inductive option lacks certainty, neither believes nor disbelieves in either the tradition or in modern consciousness. Rather it arrives at a conclusion through an examination of both the tradition and the empirical evidence, both individual and collective experiences. The locus of authority for the inductive option lies in the convergence between the tradition and experience, in tradition validated by experience, and in experience validated in tradition.

The subjects of "sexual morality" and "life after death" were chosen for the entire sample because they are questions of general concern, subjects of "gospel miracles" and "Christ's resurrection" for Christians because they are central to Christian tradition, and subjects of "the mass" and "the church" for Catholics because they are important features of the Catholic tradition. Above all, these subjects should distinguish the respondents according to their choice of the three options.

With the given subjects, three categorical statements were constructed to represent the three options. Seen separately a given statement may not appear to represent a given option, but three statements on a given subject seen together and examined comparatively should identify the three options. Specifically, the multiple-choice format forces respondents to compare and contrast all alternative responses before choosing a given response. With a multiple-choice question the respondents choose a given category against all other categories on the subject.

Question 42 askes the respondents' opinion on how religion should influence sexual behavior, and the three statements are constructed so as to identify the locus of authority and the degree of certainty. For the deductive option the locus of authority lies within the traditional institutions. In the reductive option the authority is usurped from the traditional institutions and transferred to the individual who would make the decision in terms of modern secularism. While both the deductive and the reductive options tend to be dogmatic about their locus of authority, uncertainty and multifacetedness is the inductive option, and both the individual and the traditional institutions interact to arrive at a conclusion.

On the subject of life after death (Question 43), the focus is on the degree of acceptance of the traditional belief and again the degree of certainty with which the tradition is accepted. The deductive option is marked by traditional "reward and punishment" and individualistic conceptions of life after death. The reductive option expresses lack of

traditional belief and selective emphasis on reward while ignoring punishment element of the traditional position. In the inductive option the traditional position with the experiential uncertainty includes "god" as postulated by the tradition and "others" as validated by experiences.

Christians were asked to report their understanding of "gospel miracles" (Question 44) and "Christ's resurrection" (Question 45). The deductive option would see the gospel as the word of god without question and without secular interpretation, and would therefore accept the traditional positions on gospel miracles as "happened just as reported in the Bible" and as "proofs of the divinity of Christ."

On the other hand, the reductive option would see the gospel miracle as "legend" and to be "explained by reason and science." Realizing the symbolic nature of life and faith, the inductive option would see the gospel miracles as "signs" rather than "eyewitness reports" or "legends" and attempt to interpret the event and discover their meaning.

For the resurrection of Christ, the reductive option is captured by its secular interpretation, particularly in its functional understanding and in its lack of tradtional beliefs or rather in its lack of concern in the matter. The deductive option is expressed in an overly simple traditional statement on the subject. As in the case of gospel miracles, the inductive option looks for meaning and symbolic significance in the traditional doctrine of Christ's resurrection and at the same time does exclaim neither belief nor disbelief.

Finally, Catholics were asked to identify their conceptions of the

mass (Question 46) and the church (Question 47). The deductive Catholics would agree with the traditional definitions of the mass as "sacrifice of Christ" and would emphasize weekly attendance "rightfully demanded by the church." The deductive Catholics will also accept the traditional understanding of the church and emphasize its institutional aspect of being "founded by Christ, and directed" by him and his successors.

For the reductive Catholics all references to religious understandings are absent and social-functional interpretations of the mass as helping "people experience a sense of community" and the church as contributing "to the moral development of the world" are the focus of the statements.

The inductive Catholics would understand the mass and the church neither in the traditional nor in social functional terms. The inductive option accepts the mass as "redemptive mission of Christ" but puts no emphasis on "weekly attendance" or on its effect on the participants. Likewise the inductive option conceives of the church as a community of "believers," as being "inspired" rather than "directed," and puts no emphasis on the hierarchical aspects or social effects of the church.

On the whole, the above explication of the six questions is an appeal on reason that the questions represent relevant elements of the three options (Nunnally, 1978: 93). But even if they are only gross approximations (Greer, 1969: 163), when the three statements on a given subject are considered together, each statement should disproportionately attract respondents with a general tendency to choose a given

option represented by the statement. Particularly important in this regard is that the questions are in the multiple-choice format that requires the respondents to compare and contrast all responses together and against each other before choosing only one statement as their best response. Therefore, the present study considers the six questions reasonably adequate in their content and format to approximate the three options.

The next chapter presents all items exactly as they were stated in the questionnaire, their marginal distribution, and data manipulations. Also presented are certain observations and discussions on the shape of the marginal distributions of items. Comparative statistics and analysis of Loyola data appear in Appendix B and may be examined to estimate the extent to which Loyolans are comparable to different segments of the U.S. population of 1980's.

CHAPTER V

INDEX CONSTRUCTION

INTRODUCTION

Recognizing the value of the multiple-indicators approach to measurement (Blalock, 1982; Greene and Carmines, 1979, Sullivan and Feldman, 1979) the present study measured most of the variables through multiple items. To take advantage of the approach, items were further developed into a number of indexes on the bases of both substantive meanings and mathematical configurations of the data. The present chapter reports on the marginal distribution of individual items and on the index construction. A number of general observations both on the substantive and methodological level are in order at this point before presenting the data.

On the substantive level, it has been more than two decades since Parsons (1961 b: 251) observed that "To be authentically religious, it is no longer necessary to subscribe to one religious group's credally or traditionally specific beliefs and practices." Today similar observations have become more frequent (Fee et al., 1981: 10-21; Dupre, 1982: 25; Bibby, 1983: 117), and Loyolans also appear to follow the general trend. Loyolans are rather selective in their approach to their religious tradition in that they do "pick and choose" only certain elements

of the tradition (McNamara and Kim, 1982: 31).

On the other hand, although Loyolans do appear to support reports of a general selective tendency, unlike findings of other studies, their selectivity does not appear to be either "inconsistant" (Brink, 1978; Hertel, 1980: Wuthnow, 1981) or "unfocused" (Bibby, 1983: 118). Loyolans do pick and choose, but their selectivity does display a pattern. A patterned selectivity describes the approach of Loyolans toward their religious tradition.

Finally, although the observed pattern of selectivity does defy a simple description, contrasted to the instituional pessimism of western Christianity in the past, Loyolans appear rather optimistic but in their personal approach to their religious tradition. Specific contents of the patterned selectivity and personal optimism among Loyolans toward their religious tradition will become clear when the data are examined.

On the methodological side, items were selected and grouped in terms of their contents. Numerical characteristics of data were examined through factor analysis of items, and almost always factor analysis supported a priori substantive evaluation of items.[1] Indexes were constructed by the mean summation method.[2] That is, the score of an index is the mean summation of items included in the index. Thus, a person's

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1. Relevant statistics from factor analysis appear in Appendix C. Various methods with different rotation techniques were used to evaluate the stability of the results obtained through the chosen methods. However, as expected, the results were highly similar to one another (Kim and Mueller, 1978: 8), and therefore they are not presented.

2. Recodes for index construction appear in Appendix D.

score on a given index is obtained by dividing the sum of scores by the number of items the person answered. The mean-summation method of the index construction eliminates the problem of having different number of items included in an index. Likewise, through the mean summation method, the original scores and the meaning of the original scores are easily transferred to the index.[3]

However the above description of procedures used in index construction applies only to ordinary variables which include both "religious variables" and "consequences of religion variables." On the other hand, as stated in Chapter IV, variables constructed to measure the three options of Berger are in a multiple-choice format, and at the present there is no simple technique of data manipulation appropriate for data collected through multiple-choice format.

At the same time, it is possible to consider "that multiple response categories for a single item are formally equivalent to multiple dichotomous items" (Upshaw, 1968: 102; Maranell, 1974 a: 252-255). For example, "the nominal variable RELIGION, with categories of Catholic, Protestant, Jewish, and Other, may be conceived as four separate dichotomous variables" (Nie et al., 1975: 374). Likewise the six multi-

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3. For example, the traditional belief index (question 36) includes nine items in total, and their response ranges from (5) "I believe firmly" to (1) "I do not believe." If Person A responded "I believe firmly" to seven items, the score of Person A is 5 ((5+5+5+5+5+5+5)/7). If Person B responded "I believe firmly" to all nine items, the score of Person B is also 5 ((5x9)/9). If Person C responded "I believe firmly" to two items and "I do not believe" to seven items, the score of Person C is 1.89 ((5+5+1+1+1+1+1+1+1)/9). This method of scoring is called "Mean summation" and applied to all indexes of the study.

ple-choice questions with three alternatives may be treated as eighteen dichotomous items, and therefore the same mean summation method was used in the construction of Berger indexes.

The score on each index is obtained by dividing the number of a given option selected by the total number of items answered. For example, if Person A took two deductive options, one reductive option, and three inductive options, the score of Person A on the deductive index is 2/6, the score on the reductive index is 1/6 and the score on the inductive option is 3/6. Thus the score of the three Berger indexes range between 0 and 1.[4]

For tabular analysis a "typology" named "Berger types" was created on the basis of the main tendency (deductive, reductive, or inductive) in responses to items. That is, the most frequently chosen option is the type. Both the mean scoring and the typology somewhat eliminate the problem of having different number of items for different denominational affiliates, and makes scores and types a bit more comparable across different respondents.

With these preliminary remarkes the following section presents all items as they appeared in the questionnaire, their marginal distributions, and the way indexes were constructed. Because the three options of Berger constitute the subject of the study, construction of Berger

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4. A score of 0 on the deductive index for example means that the person made no deductive choice. A score of 1 on the inductive index means that the person made inductive choices on all responded items. Scores between 0 and 1 indicates that the person chose more than one option in responding to the items.

indexes is presented first. Then, follow the discussions on the construction of both "religious indexes" and "consequences of religion indexes."

BERGER'S THREE OPTIONS

Chapter IV presented items developed to measure Berger's three options and detailed rationale underlying the construction of each item. In addition, there was discussed the reason why a multiple-choice format with three alternatives was used. In this section, the concern will be on marginal distributions of the three options and the construction of the indexes. Table 3 presents the frequency distribution of the three options over the six indicators and the exact statements appear in question 42 through question 47 in Appendix A.

First, except for the question on the church, the majority of Loyolans are most likely to take an inductive option. Second, questions of sexual morality and postlife were to be responded to by all Loyolans, and therefore the rates of reductive option are greater in these two issues than in the other four--two of which were responded to by all Christians and the other two by Catholics only. Third, compared to the other five, the issue of sexual morality may be judged the least directly religious one, and as such the fewest number of Loyolans take the deductive option. The largest number of them take the reductive option. For some reason, the frequency distribution of the question of "the church" departs greatly from other distributions.

With the assumption "that multiple response categories for a sin-

TABLE 3

Frequency Distribution of the Three Options

Question[1]	N	Options[2] D	R	I
Sexual morality	1341	5.6	37.1	57.3
Belief in postlife	1320	10.0	32.3	57.7
Gospel miracles	1150	16.7	18.1	65.1
Christ's resurrection	1158	22.2	15.4	62.4
The mass	835	13.8	18.6	67.7
The church	841	39.4	25.2	35.4
Mean index[3]: Mean	1367	.15	.31	.54
Standard D.		.22	.35	.32

1. See Chart 1 for the exact statements.
2. "D" stands for the deductive option, "R" for the reductive option and "I" for the inductive option.
3. Three mean summation indexes of the deductive, the reductive, and the inductive options.

The mean deductive index is referred to as MEAND, the mean reductive index as MEANR, and the mean inductive index as MEANI.

gle item are formally equivalent to multiple dichotomous items" (Upshaw, 1968: 102; Maranell, 1974 a: 252-255), factor analysis was used as a heuristic means of examining dimensionality of the data (Kim and Rabjohn, 1979: 156). Tables 43-45 in Appendix C presents relevant statistics on factor analyses of three sets of six dichotomous items. Even though some communalities are relatively low, each set of items indicates one underlying dimension.

To reduce the task of data analysis and to obtain better measures, three indexes were created. Count scores on each index would have ranged 0 - 6 for Catholics, 0 - 4 for Christians, and 0 - 2 for others. But the mean summation method of index construction eliminated such denominational differences and produced scores ranging between 0 and 1. The mean and the standard deviation of the deductive, the reductive, and the inductive indexes appear in Table 3.

RELIGIOUS INDEXES

Durkheim (1915 (1965): 62) defined religion as "a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden--beliefs and practices which unite into one single moral community called a church, all those who adhere to them." Accordingly indexes of doctrinal, evaluative, and imaginal beliefs and of ritual practices were constructed. The question of "moral community called a church" was measured by single items on the individual affective orientation toward the church and the local religious institution.

In modern western societies, there is a tendency "to treat religious beliefs as 'mere opinions' opposed to empirical beliefs, which are treated as 'knowledge'." However the distinction ignores the fact that both types of beliefs are knowledge to the individual who hold them (McGuire, 1981: 11). Furthermore,

> For all religion it can be said that theology, or religious belief, is at the heart of faith. It is only within some set of beliefs about the ultimate nature of reality, of the nature and intentions of supernatural, that other aspects of religion become coherent. Ritual and devotional activities such as communion or prayer are incomprehensible unless they occur within the framework of belief which postulates that there is some being or force to worship (Stark and Glock, 1968: 16).

There have also been reports of rampant unbelief among people in modern society (Douglas, 1982), especially among the young and the educated (Fichter, 1981). Of those who still maintain some kinds of beliefs, judgments have been that they embrace only "fragments" of their religious tradition (Bibby, 1983: 117), they are "inconsistant" (Hertel, 1980; Wuthnow, 1981) and eclectic (Dupre, 1982) in their beliefs, and their beliefs do not act as an all encompassing integrative meaning system (Bainbridge and Stark, 1981). How do Loyolans compare with such a religious scene?

Traditional Doctrinal Beliefs

Of religious beliefs, most critical are <u>doctrinal beliefs</u>, and with regard to Christian religious tradition a number of highly developed and formalized orthodox doctrines do exist. However, works on the subjects have varied in their selection and formulation of Christian traditional orthodox doctrines (Fee et al., 1981; Fullerton and Hunsber-

ger, 1982; Bibby, 1983). The present study chose eleven items presented in Table 4 to represent doctrinal beliefs of the Christian religious tradition.

Religious beliefs always entail a certain degree of doubt and uncertainty and the exclamation that "I believe, but help my disbelief" emerges from the depth of the basic condition of human belief (Batson and Raynor-Prince, 1983: 38-50). For that reason the responses "I believe firmly" and "I believe with some doubt" are considered "belief." Table 4 presents items in the order of descending magnitude of the proportion of respondents who indicated their belief by circling either "I believe firmly" or "I believe with some doubt." The original order of items may be found in the question 36 of Appendix A.

Table 4 invites a number of interesting observations. First, in spite of the well publicized reports of unbelief and the erosion of Christian orthodox doctrines, a majority of Loyolans do report their belief in the core elements of Christian doctrines.

In retrospect, at least two of the eleven items appear poorly constructed. The item "There is no proof that God exists" may be interpreted in two opposite ways: "God exists but there is no definite proof of the fact" and "there is no definite proof that God exists and therefore God does not exist." The statement "While we are born with an innate goodness, human nature also has a fundamental tendency toward evil" may accent either "an innate goodness" or "a fundamental tendency toward evil." If these two unclear statements are eliminated, more than two-thirds of Loyolans hold their belief in most of the basic Christian

TABLE 4

Doctrinal Beliefs[1]

The statements below are about what people believe.
For each statement, circle one number
to indicate the extent to which you believe it.

Statements	% Believe[2] (N)	Mnemonics[3]
God can be reached through prayer	86 (1350)	BELPRAY
God's assistance is available to us at all times	83 (1347)	BELGDHP
There is life after death	80 (1347)	BELIMOR
Christ rose from the dead	79 (1343)	BELRES
Sacraments are occasions of special encounter with God	70 (1327)	BELSAC
Jesus' death and resurrection have redeemed humankind from the power of sin	70 (1332)	BELRED
While we are born with an innate goodness, human nature also has a fundamental tendency toward evil	63 (1340)	BELGOOD[4]
The devil really exists	55 (1341)	BELDEV
A person should seek forgivenss in the sacrament of penance when he/she has committed a serious sin	53 (1334)	BELPEN
People are eternally punished if they have been seriously sinful and have not repented	44 (1340)	BELPUN
There is no definite proof that God exists	31 (1337)	BELGOD[4]

1. Question 36.
2. "I believe firmly" and "I believe with some doubt"
3. Mnemonics are used for further reference to items.
4. Items excluded from the index.

doctrines used in the study.

Loyolans' belief is selective, but their selectivity exhibits a certain pattern. Over two-thirds of Loyolans believe in those doctrinal statements which presents both human existence and God-man relations in a positive optimistic light.[5] First, Loyolans conceive of God-man relations very positively. Loyolans do not conceptualize God as being far away beyond the reach of human desire and effort. More specifically, about nine out of every ten Loyolans (86 %) believe that "God can be reached through prayer." Also for Loyolans, God is not a being above the vicissitude of human affairs. Many Loyolans (83 %) believe that "God's assistance is available to us at all times." Finally, many Loyolans (70 %) acknowledge that "Sacraments are occasions of special ecounter with God." Thus clearly, Loyolans understand God-man relations in a way that is highly confident and empowering. For Loyolans, God is not beyond human reach--man can reach God; God is always reaching out to man. Through sacraments man can even have special encounters with God. Such conceptions of God, man, and God-man relations should enable Loyolans to really enjoy their relationship with God.

Second, many Loyolans (63 %) also consider that "While we are born with an innate goodness, human nature also has a fundamental tendency toward evil." But the belief in "tendency toward evil" has not prevented Loyolans from believing that "Christ rose from the death" (79

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5. The term "God-man" is used only a simple device for "God-man" and "God-woman." As stated above, the English language has not yet developed a term that would designate all people as a whole.

%) or "Jesus' death and resurrection have redeemed humankind from the power of sin" (70 %).

Finally, with a confident, optimistic conception of God and a redemptive understanding of Jesus, Loyolans are ready to believe in "Life after death" (80 %). On the whole, Loyolans' belief in the first six statements of Table 4 represents the fundamental Christian doctrines of grace and redemption and expresses Loyolans' proclivity to conceive of their God and Jesus, life here in this world and in the next in a benevolent, graceful optimism.

On the other hand, having acknolwedged their benevolent conceptions of God and human existence, a slight majority of Loyolans (55 %) state that "The devil really exists." Also while four-fifths of Loyolans believe in life after death, only two-fifths of them believe "People are eternally punished if they have been seriously sinful and have not repented." While many Loyolans are ready to report their belief in the special encounter with God in sacraments, only a half (53 %) believe "A person should seek forgiveness in the sacrament of penance when he/she has committed a serious sin."

On the whole, then Loyolans are ready to report their belief in those elements of Christian doctrines which present human existence as filled with possibilities even to meet God, God as a ready source of assistance, Jesus as savior, and another life hereafter. Fewer Loyolans are willing to believe in other elements of the same tradition which present human life as tainted with possibilities of sin and punishment and the universe as ladden with evil.

Thus, in their selectivity, Loyolans do not appear either "inconsistent" or "unfocused." Rather their choice is consistently for grace and redemption rather than for sin and evil. Perhaps, Loyolans have simply revealed their human nature which is said to have "a built-in propensity to hope" and "experiences which suggest that the 'graceful' or 'Graceful' may lurk somewhere out there" (Greeley, 1981: 7-8). Or Loyolans may yet be far from "mature" religion if they fail to "face complex issues like ethical responsibility and evil without reducing their complexity" (Batson and Raynor-Prince, 1983: 38).

The above stated substantive considerations were further supported when the items were factor-analyzed. First, when all eleven items were submitted to the factor analysis technique, the statements on God's existence and on human nature, both judged poorly constructed, revealed low communality with other statements. When the two items were eliminated from the list, there emerged only one factor which explained fifty-eight percent of the variance. The nine items were transformed into one index, "traditional doctrinal beliefs." Relevant statistics from the factor analysis appear in Table 46 in Appendix C, and recodes of items for index construction appear in Appendix D.

Traditional Evaluative Beliefs

Religious beliefs are not mere abstractions but inform the individual what action is good and desirable or bad and to be avoided and evaluative beliefs are also at the center of Christian religious tradition (McGuire, 1981: 12). Furthermore, although "sin has been neglected by sociology," "sin and evil are ever with us" and there are "transgres-

sions for which we might atone and repent" (Lyman, 1978: viii, 3).

However, on the other hand, recent decades have seen frequent reports on the disappearance of sin, guilt, and punishment and on the particular erosion of moral teachings of the Christian religious tradition (Menninger, 1973; Martin, 1978; O'Toole, 1982). The same reports also insist that

> The proper response to any behavior considered to be undesirable is not to impute moral responsibility to the actor but to locate the cause of action by empirical investigation of the social, physiological, and psychological circumstances of the individual (McSweeney, 1980: 186).

Table 5 presents twenty-six behavioral issues used to detect the evaluative beliefs of Loyolans. The table first groups the issues according to their underlying contents: "life issues and marital morality," "academic morality," "substance use," and "individual sexual practices." Then, issues within each group are arranged in descending order of proportions reporting the given behavior is morally wrong ("terribly wrong," "seriously wrong," and "somewhat wrong").

In general, Loyolans do not appear to differ much from the general picture reported by other studies. Many Loyolans do not consider morally wrong many behaviors which have been defined "wrong" within the Christian religious tradition. Only one of every ten Loyolans consider wrong "contraceptive birth control in marriage." Less than one-third of Loyolans consider it wrong to have sexual relations "with someone you really care about, but are neither married to nor engaged to" (32 %), or with "one's own fiance(e)" (25 %). Only about half of Loyolans consider it wrong "to end one's own life because a slow and painful death from a

TABLE 5

Evaluative Beliefs[1]

All of us must make decisions about many moral issues in today's world. What are yours? Here is a list of different kinds of behavior. How right or wrong do you think each is? Or do you think some are neither necessarily right or necessarily wrong?

Moral issues	% Wrong[2] (N)	Mnemonics[3]
Life issues and marital morality[4]		
For a married couple to decide to terminate the wife's healthy pregnancy by abortion	70 (1356)	MORMABO
For an unmarried person to terminate a healthy pregnancy by abortion	60 (1357)	MORSABO
To end one's own life because a slow and painful death from a disease is certain and imminent	56 (1350)	MOREUTH
To give a fatal dose of painless poison to someone you love who asks you to do so and who is painfully and incurably ill	53 (1349)	MORPOIS
Trial marriage	51 (1355)	MORTRMA
For a healthy man or woman to have himself/herself sterilized in order to avoid the possibility of having children	36 (1361)	MORSTER
The habit of masturbating regularly	36 (1344)	MORMAST
Sexual relations with someone you really care about, but are neither married to nor engaged to	32 (1358)	MORSXCR
Sexual relations with one's own fiance(e)	25 (1361)	MORSXFI

Table 5 continued

Divorce with the right to remarry	21 (1355)	MORDVRC
Contraceptive birth control in marriage	11 (1361)	MORCONT
Academic morality[4]		
To tamper with a fellow student's work in a way that he/she will probably receive a lower grade	100 (1359)	MORTAMP
For a college student to cheat on a semester exam	97 (1362)	MORCHEAT
For a college student to hand in a term paper which is not the result of his/her own work	96 (1363)	MORPLAG
For a scholar to distort his/her research results for publication	96 (1355)	MORDIST
For a teacher to propagandize when he/she claims to be objective	86 (1345)	MORPROP[5]
Substance use[4]		
The regular unprescribed use of cocaine and barbiturate	92 (1361)	MORDRGS
Drinking enough to get really "bombed"	69 (1361)	MORBOMB
Smoking marijuana	45 (1362)	MORPOT
Drinking enough to "feel good"	22 (1362)	MORHIGH
Individual sexual practices[4]		
For a married person to have sexual relations with someone other than a spouse	86 (1360)	MORSXNS
Sexual relations with a prostitute	72 (1359)	MORPROST
For an unmarried man or woman to have sexual relations just for kicks--no love or commitment involved	68 (1361)	MORSXFN

Table 5 continued

A homosexual relationship between two consenting adults	53 (1355)	MORHOMO
Reading pornographic magazines	41 (1358)	MORPORN
Attending an X-rated movie	31 (1361)	MORXMOV

1. Question 18
2. "Terribly wrong," "Seriously wrong," and "Somewhat wrong"
3. Mnemonics are used for further references to items.
4. Index constructed with the following items
5. Item excluded from the index.

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disease is certain and imminent" (56 %) and "to give a fatal dose of painless poison to someone you love who asks you to do so and who is painfully and incurably ill" (53 %)

However, Loyolans' disagreement with the Christian moral evaluation of various behaviors does not appear to be an indiscriminate moral laxity. The entire sample of Loyolans consider morally wrong "to tamper with a fellow student's work in a way that he/she will probably receive a lower grade." Likewise most Loyolans are ready to condemn various other violations of academic honesty and fairness.

Also more than two-third of Loyolans see as wrong unregulated uses of drugs (92 %) and alcohol (69 %), extramarital affairs (86 %), sexual relations with a prostitute (72 %), "sexual relations just for kicks"

(68 %), and abortion within marriage (79 %). Thus, as in the case of doctrinal beliefs, Loyolans neither reject nor accept the entirety of the traditional evaluation of certain behavior. Loyolans do pick and choose only certain evaluative beliefs of the Christian tradition.

The selective tendency of Loyolans becomes even more clear in Table 6 which rearranges a number of sexual issues of Table 5 in descending order of proportions of "wrong" responses. More importantly Table 6 indicates certain principles Loyolans seem to be using in their moral judgments of various types of sexual relations.

First, Loyolans seem to be saying that sexual relations should emerge out of love and care. Likewise for Loyolans sexual relations presuppose marital contract and concomitant fidelity. Thus Loyolans are ready to condemn sexual relations if they lack love and care and if they violate the marital contract and fidelity.

More than four-fifths (86 %) of Loyolans say it is wrong "for a married person to have sexual relations with someone other than a spouse" which involves infidelity and breach of marital contract. Two-thirds (72 %) of Loyolans also condemn "sexual relations with a prostitute" which involves commercialization of human intimacy and thereby violates the principles of love and care. Similarily, Loyolans (68 %) see wrong "to have sexual relations just for kicks--no love or commitment involved."

On the other hand, only one-third (32 %) of Loyolans are ready to say it is wrong to have non-marital relations when true care underlies the relation. Finally, only one-fourth of Loyolans think "sexual rela-

TABLE 6

Sexual Morality

Statement	% Wrong
For a married person to have sexual relations with someone other than a spouse	86
Sexual relations with a prostitute	72
For an unmarried man or woman to have sexual relations just for kicks--no love or commitment involved	68
Sexual relations with someone you really care about, but are neither married to nor engaged to	32
Sexual relations with one's own fiance(e)	25

tions with one's own fiance(e)" wrong probably because an engagement presupposes love and care and entails contract and fidelity.

When the six items mentioned are examined together, Loyolans appear to make fine discriminations among various behaviors. Rather than literally following all the proscriptions of their religious tradition, Loyolans do make their own moral evaluations. But, if a "systematic ethic" has been replaced by a "situational ethic" in the larger population (Greeley, 1972: 27), among Loyolans what may be called a "principled ethic" has replaced a "predefined ethic."

A factor analysis of the twenty-six items uncovered five underly-

ing dimensions. However, as seen in Table 47 in Appendix C, the fifth factor was unclear, items with high loading (0.3 +) on the factor have even higher loadings on other factors, and therefore the fifth factor was dropped from further examination.

"Life issues and marital morality" underlie questions of abortion within and outside of marriage, euthanasia for oneself and others, sterlization, masturbation, both pre-marital and non-marital sexual relations, contraceptive birth control in marriage, divorce, and trial marriage. Both factors of "academic morality" and "substance use" are very clear. Finally the "individual sexual practices" include extra-marital affairs, prostitution, "sexual relations just for kicks," homosexual relations, pornography, and x-rated movies. These four factors explain fifty-eight percent of variance, and again four indexes were constructed in the manner described at the beginning of this section.

Religious images

Another important element of religious belief within Christian tradition includes various images of God and Jesus, life hereafter, etc. Often these images are less formalized than either doctrinal or evaluative beliefs but tend to be more deeply rooted emotionally. Thus religious images are no less critical than either the doctrinal or evaluative beliefs.

World religions have been characterized by their images of God as transcendent or immanent, benevolent or malevolent, static or dynamic, peaceful or warring, etc. Certain types of religious images are known to have much influence on the lives of the people (Weber, 1957; McGuire,

1981). Greeley and his colleagues have done pioneering work on images of God, Jesus, Mary, and heaven (Greeley, 1980; Fee et al., 1981), and the present study used images of God and Jesus developed by them.

Table 7 presents proportions of Loyolans saying that each image is likely ("extremely likely" and "somewhat likely") to come to their minds when they think about God. Again, as in the case of doctrinal and evaluative beliefs, Loyolans show a selective tendency. That is, of possible images of God, more Loyolans are likely to think of God as protector (92 %) and creator (91 %) than either redeemer (80 %) or father (79 %). Also Loyolans are more likely to imagine God as redeemer and father than lover (70 %), judge (68 %), or master (65 %). Finally, less than one-third (30 %) of Loyolans think of God as "mother."

Loyolans' selectivity in their God images tends toward traditional images. Only one-third of Loyolans report that "mother" image is likely to come to their mind when they think about God. While the invocation of God as "mother and father" is presently quite popular among certain groups of religious professionals, Loyola data indicate that new or revived religious images may take some time to find home among ordinary people. Perhaps there may always be certain difference between "professional" and "lay" people within any given religious tradition (Hadden, 1969).

Third, while Loyolans are quite traditional in their images of God, not all traditional images enjoy the same likelihood of coming to the minds of Loyolans when they think about God. Of all traditional God images, more Loyolans report that they think of God as protector, cre-

TABLE 7

Images of God[1]

When you think about God how likely are each of these images to come to your mind?

Images	% likely	(N)[2]	Mnemonics[3]
Protector	92	(1343)	GODCRTR
Creator	91	(1343)	GODPROT
Redeemer	80	(1335)	GODRED
Father	79	(1337)	GODPOP
Lover	70	(1323)	GODLOV
Judge	68	(1341)	GODJUD
Master	65	(1328)	GODMAST
Mother	30	(1318)	GODMOM[4]

1. Question 23

2. "Extremely likely" and "Somewhat likely"

3. Mnemonics are used for further references to items

4. Item excluded from the index.

ator, redeemer, and father than other equally traditional images of God such as judge and master. As in the case of their doctrinal selectivity, Loyolans again choose optimistic images of God.

Finally in their God-image, Loyolans also appear to be quite consistent. More clearly, having imagined God as "father," they are not likely to imagine God as "mother." Also Loyolans consider God as "protector" and therefore would not conceive of him as "judge." Somehow the

"lover" image of God is likely to come to the mind of a smaller number of Loyolans than it is the case for images of "protector," "creator," "redeemer," and "father." Still seven of every ten Loyolans think of God as "lover."

Results from factor analysis of the images of God are shown in Table 48 in Appendix C. As expected, one factor appears to underlying all images except the "mother" image. The one factor called "traditional image of God" explained fifty-four percent of the variance, and with the seven images a mean summation index of the traditional image of God was constructed.

Within the Christian tradition Jesus has been presented with various images. The four gospels depict Jesus as a "good shepherd" who is more than ready to even lay down his life for his sheep. He is patient, understanding, merciful, gentle, and loving. Who could be more comforting than he? However, the same tradition presents Jesus as highly demanding. Jesus has been pictured as challenging his followers to live and to die the way he did, with total surrender to God and unconditional love for one another. Such an "ethical image" of Jesus has challenged many people to the ultimate end. "To comfort and to challenge" was the way of Jesus.

Table 8 shows proportions of Loyolans reporting that it is likely ("extremely likely" and "somewhat likely") that each of the images of Jesus would come to their mind when they think about Jesus. First, only a few Loyolans imagine Jesus as either "irrelevant" (9 %) or "distant" (19 %). Yet, nine of every ten Loyolans report Jesus as "patient" (94

%), "gentle" (94 %), "warm" (92 %), and "comforting" (92 %). Finally about seven of every ten Loyolans think of Jesus as "challenging" (69 %), a half as "demanding" (52 %), and two-fifths as "stern" (42 %).

Again Loyolans are selective and choose what might be called "good sheperd" images rather than "prophet" images of Jesus.[6] For Loyolans, Jesus is more likely to "comfort" than to "challenge" (Glock et al., 1967). Also Loyolans' good shepherd image of Jesus is highly consistent with their optimistic grace and redemption oriented doctrinal beliefs and the protector-father images of God.

When the nine images of Jesus were factor analyzed, there emerged two rather clear factors as shown in Table 49 in Appendix C. The first factor with high loadings from "patient," "gentle," "warm," and "comforting" is named "good shepherd" images of Jesus and the second factor with high loadings from "challenging" and "demanding" depicts the "prophet" images of Jesus. The two factors explain seventy-four per cent of the variance.

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6. Common parlance tends to misconceive of "prophet" as a person who makes "predictions in the sense of an oracle or clairvoyant" (Rahner, 1975: 1287). However, "English word prophet is derived from Greek prophets, one who speaks before others" and "one who communicates divine revelation (McKenzie, 1965: 694). In biblical literature Jesus is often referred to as prophet (Mattew 16:24; Mark 6:15; Luke 7:16; John 4: 19) because he spoke for God, and stood outside the cultic and political structure of his time (McKenzie, 1965: 699). In the center of Jesus' mission was the reign and kingdom of God and Jesus proclaimed a message which made demands and challenges. In his days, Jesus was seen as distant as well as close to people, as challenging as well as comforting, as stern as well as gentle, and as irrelevant as well as relevant.

TABLE 8

Images of Jesus[1]

Here are some words people sometimes associate with Jesus. How likely is each one of them to come to your mind when you think about Jesus?

Images of Jesus	% likely[2]	(N)	Mnemonics[3]
Good shepherd[4]			
Patient	94	(1314)	JESSPAT
Gentle	94	(1327)	JESGENT
Warm	92	(1325)	JESWARM
Comforting	92	(1328)	JESCOMF
Prophet[4]			
Challenging	69	(1319)	JESCHAL
Demanding	52	(1311)	JESDEM
Stern	42	(1310)	JESSTRN[5]
Distant	19	(1319)	JESDIST[5]
Irrelevant	9	(1307)	JESIRR[5]

1. Question 24
2. "Extremely likely" or "Somewhat likely"
3. Mnemonics used for further references to items
4. Indexes constructed with the following items
5. Items excluded from the index

Ritual Practices

The importance of ritual practices to religious tradition has been observed both by sociologists and anthropologists (Durkheim, 1915 (1965): 420; Geertz, 1966: 28; McGuire, 1981). Rituals consist of symbolic actions whose meaning is derived from religious beliefs. Beliefs of a religious tradition give meaning and shape to religious rituals and ritual performances strengthen and reaffirm religious beliefs. Also through ritual performances followers of a religious tradition experience the unity of their group. Both beliefs and ritual practices occupy the center of Christian religious tradition.

Table 9 presents distributions of Loyolans on four ritual performances. Of all ritual performances "private prayer" is the most private that can least be influenced by various social factors. Praying in private, likewise, is a more universal religious practice than a weekly worship service that is largely limited to Judeo-Christian groups or communion and confession both of which are largely practices of Catholic tradition. Different numbers of Loyolans answering these ritual practices reflect the observation. While 1,332 Loyolans responded to the question of private prayer, only 1,029 Loyolans responded to the question of confession.

More than one-third (38 %) of Loyolans report that they "daily" "pray privately," and another one-fifth of them state that they pray privately (21 %) "several times a week." This percentage distribution of private prayer appears to indicate that either one prays at least almost daily or not at all. It must be more difficult to pray now and

then than to pray more frequently. Even if Catholics appear to pray more often than others, the same pattern repeats itself among them too.

The most common ritual practices of the Judeo-Christian religious tradition is the observance of the Sabbath and Sunday worship. Over two-fifth of Loyolans report that they go to a synagogue or to church at least once a week, and another ten per cent "2 or 3 times a month." While one half of Loyolans report that they go to church "2 or 3 times a month" or more often, only two-fifths of them report receiving communion with such frequency. About a half of Loyolans receive communion at least once a month. Finally, one-fifth of Loyolans "go to confession several times a year," and another third of Loyolans "about once a year or less." Both communion and confession are largely rituals of Catholics and, as expected, Catholic participation rates are higher than the rates in general.

What is interesting to observe in Table 9 is that for each religious practice there appears to exist a modal rate of participation. The mode for private prayer seems to be praying "daily," synagogue and church attendance "weekly," and communion about weekly. However, the modal frequency of confession appears to be in a transition from "several times a year" to "yearly" practice. Factor-analysis of the four ritual practices as shown in Table 50 in Appendix C reveals one factor that explains seventy percent of the variance. Ritual practices index was constructed on the basis of the four items.

TABLE 9

Religious Practices[1]

Please indicate how often you do each of the following. (If one of these practices does not apply to you because it is not a practice of your religion, then leave it blank and go to the next one.)

	Percent (N)[2]		
Statements	Total	Catholic	Mnemonics[2]
About how often do you pray privately?	(1332)		FRQPRAY
"Daily"	38	44	
"Several times a week"	21	23	
How often do you go to mass, to church or to a synagogue?	(1329)		FRQMASS
"Once a week" or oftener	44	56	
"2 or 3 times a month"	10	10	
How often do you receive communion?	(1234)		FRQCOMM
"2 or 3 times a month" or oftener	42	58	
"Once a month"	7	4	
How often do you go to confession?	(1029)		FRQCONF
"Several times a year" or more	21	25	
"About once a year or less"	30	37	

1. Question 30

2. Mnemonics are used for further references to items.

Religious Community

Finally, the statement "there is no salvation outside the church" is a sociological insight as well as an expression of a religious conviction. Insofar as religion is socially constructed and socially maintained, it depends on social plausibility structures of various kinds. When a given religious tradition does not find its plausibility structures in the larger society, it must develop them within itself. If modern society today is at its best indifferent toward religion, religious affirmation would to a large extent depend on the individual relationship with religious institutions, the internal plausibility structure, at both the local and denominational level.

To measure the degree of attachment to their religious institutions, Loyolans were asked to report how close they feel toward their church and their local congregation. In conjunction, Loyolans were also asked to report their degree of closeness to God. All degrees of closeness were reported for "now" and "five years ago." Table 10 presents marginal distributions of closeness to God, the church, and the local congregation for "now" and "five years ago."

In Table 10, although the differences are relatively small, two consistent patterns appear interesting. First, more Loyolans feel close ("very close" and "somewhat close") to God than either to the church or to the local congregation, and this is the case for "now" and "five years ago." Second, Loyolans are more likely to report that they are close to God "now" than "five years ago." But they are more likely to report that they were close to the church and the local congregation

TABLE 10

Closeness to God, the Church, and the Parish[1]

Statement	N	% "Close" very[2]	% "Close" somewhat[3]
How close do you feel to God most of the time	1359	18	29
How close did you feel to God five years ago	1355	16	25
How close do you feel to the church/synagogue you belong to	1333	13	18
How close did you feel five years ago to the church/ synagogue you belonged to	1338	13	20
How close do you feel to your local parish	860	10	18
How close did you feel to your parish five years ago	859	11	22

1. Question 25
2. Original score = 1
3. Original score = 2

"five years ago" than they are now. In other words, some Loyolans came to feel closer to God over the last five years; some Loyolans came to feel less close to the church and to the local congregation over the same period of time.

Finally, again even though the differences are very small, the consistency of another pattern is a point to be noted. About one-third of Loyolans report their feelings of closeness toward the church both for "now" (31 %) and for "five years ago" (33 %) and about the same proportion toward the local congregation for "now" (28 %) and for "five years ago" (33 %). However, in detail, although the rate of reporting closeness declined over the five years for both the church and the local congregation, the decline was larger in the case of the local congregation than in the case of the church.

If the data presented in Table 10 are to be taken seriously, a number of interesting speculations may follow. First, at least among believers, there may be some degree of an inverse relation between felt closeness to God and the felt closeness to religious institutions. Over the period between "five years ago" and "now" the felt closeness to both the church and the local congregation declined. But over the same period of time, the felt closeness to God increased.

Second, if there has been religious decline, it may be limited to institutional religion and not to people's feeling of closeness to God. Third, if there has been institutional disaffiliation, it has taken place more on the local level than on the denominational level. In this regard, there is a certain danger in an indiscriminate use of various versions of religious decline such as secularization and/or religious deinstitutionalization.

In summary, doctrinal belief is measured by "traditional doctrinal beliefs" index. Indexes of evaluative beliefs include "life issues and

marital morality," "academic morality," "substance use," and "individual sexual morality." "Traditional images of God" and "good shepherd" and "prophet" images of Jesus are measures of imaginal beliefs. One "ritual practices" index was created to measure the rate of participation in various religious practices. The question of a "moral community called a church" (Durkheim, 1915 (1965): 62) is dealt with single items on the individual's affective orientation toward religious institutions on both the local and the donominational level. On the whole, these measures are considered directly "religious." The following section will focus on "consequences of religion."

CONSEQUENCES OF RELIGION

Durkheim (1915 (1965): 255) likened religion to "the womb from which came all the leading germs of human civilization," and sociological debates on possible consequences of religion continue (Stark and Glock, 1968; Greeley, 1972; Greeley et al., 1976). The present study limits consequences of religion to conceptions of various ideals (higher educational ideals, ideal occupation, personal character ideals, and societal ideals), and conceptions of moral criteria.

Ideal higher education is concerned with the question of what makes a given higher education "ideal" or what constitutes a good higher education? Similarly, ideal occupation deals with the question of what makes a job ideal or what constitutes a good job? Personal character goals are goals or ideals that the individual wants to achieve as a person and focus on the question of the kind of person one would want to

be. Societal ideals include obligations the individual considers important for the society to carry out and focus on the question of what constitutes a good society. Finally, conceptions of moral criteria examine the way moral judgments are made and deals with the question of how one decides the moral nature of a given action.

Loyolans' conceptions of ideal higher education is measured by their responses to the following question "As you see it, what, if any, are the advantages of attending Loyola?" Possible advantages presented covered practical, academic, and religious interests. Table 11 presents the proportions of Loyolans who rate as "very important" or "somewhat important" eleven possible advantages of attending Loyola. Table 11 rearranges advantages according to the proportion of "important" responses; the original ordering of the advantages may be found in Question 12 of the questionnaire in Appendix A.

What is clear in Table 11 is that for most Loyolans the advantages of attending Loyola are based on the academic rather than on the religious characteristics of Loyola. Nine out of every ten Loyolans consider "Better academic program" (92 %), their teachers giving "more time to students" (92 %), and "Better teachers" (88 %) as important advantages of attending Loyola. Also eight of every ten Loyolans consider it important that at Loyola "More is demanded of students" (79 %) and there is "Better chance of being accepted into a good prefessional or graduate school" (77 %). Similarly, "Practical considerations" (79 %) are important advantages of attending Loyola. About two-thirds of Loyolans consider Loyola's "Emphasis on liberal education" (74 %) and "More stress

TABLE 11

Advantages of Attending Loyola[1]

As you see it, what, if any, are the advantages of attending Loyola? Please show how important each of the following factors are in your judgment.[1]

Statements	% Important[2] (N)	Mnemonics[3]
Academic advantage[4]		
Better academic program	92 (1253)	ADACAD
Better teachers	92 (1242)	ADPROF
Teachers give more time to students	88 (1253)	ADTIME
More is demanded of students	79 (1237)	ADDEM
Practical considerations like location, cost, time at which courses are offered, etc.	79 (1263)	ADPRAC[5]
Better chance of beging accepted into a good professional or graduate schools	77 (1226)	ADACC
The emphasis on liberal education	74 (1252)	ADLIB
Religious advantage[4]		
More stress on values	73 (1256)	ADVAL
Exposure to a religious atmosphere	52 (1276)	ADREL
It is a Catholic university	43 (1267)	ADCATH
The opportunity to take a variety of theology courses	31 (1266)	ADTHEO

1. Question 12
2. "Very important" and "Somewhat important"
3. Mnemonics are used for further references to items
4. Indexes constructed with following items
5. Items excluded from the index

on values" (73 %) important advantages of attending Loyola.

Yet while at least two-thirds of Loyolans considered the academic characteristics of Loyola important advantages to them, only one-half of them reponded that "Exposure to a religious atmosphere" (52 %) and Loyola being "A Catholic university" (43 %) constitute important advantages of attending Loyola. Finally only one-third of Loyolans consider "The opportunity to take a variety of theology courses" (31 %) as one of the advantages for attending Loyola.

Table 51 in Appendix C provides the information on factor analysis of the eleven advantages presented in Table 11. Clearly two factors underlie ten of the eleven items: all academic characteristics of Loyola load on the first factor--named "academic advantages"--and possible religious advantages load on the second "religious advantages" factor. The two factors together explain sixty-one percent of the variance. Simple mean summation indexes of "academic advantages" and "religious advantages" were created with items loaded highly on each factor. If Loyolans emphasize academic rather than religious aspects of Loyola, what are their conceptions of an ideal job?

Loyolans were told that "People have different values they look for in the 'ideal' job or profession," and were asked "What is your idea of the ideal job" and "what for you would make a job or career 'ideal'?" As seen in Question 26 of the questionnaire in Appendix A, Loyolans were asked to report what degree of importance they give to eleven possible characteristics of a job. Table 12 presents the job characteristics in the descending order of the proportion of Loyolans reporting giving

"importance" ("high importance" or "some importance") to each.

Virtually, all Loyolans give importance to a job if the job lets them "be helpful to others" (96 %), permits them to "be creative" (92 %), lets them "work with people, not things" (91 %), allows them "to look to a stable future" (90 %), and lets them "exercise leadership" (87 %). About eight of every ten Loyolans consider that an ideal job should allow them more time to spend with their family (81 %) and leave them free from supervision from others (77 %). Also about two-third of Loyolans think a job is ideal if it allows them "make a good deal of money" (76 %), gives them "more time for themselves and their interests" (75 %), and provides them "with adventure" (71 %). Finally, six out of every ten Loyolans consider an ideal job should give them "social status and prestige."

Thus more than one half of Loyolans consider an ideal job must have all eleven possible characteristics presented to them, and two-thirds of them ten of the eleven characteristics. However, Loyolans are more likely to consider a job ideal if it allows them to work with and be helpful to people than they would if the job gave them more time to spend with their family, a good deal of money, or social status and prestige.

The eleven items were factor analyzed and four items (permitting the job holder to be creative, "free from supervision," "to exercise leadership," and to have "adventure") showed less than 0.3 communality. Factor analysis on the remaining seven items revealed three underlying factors. Table 52 in Appendix C presents relevant information on the

TABLE 12

Occupational Ideals[1]

People have different values they would look for in the "ideal" job or profession. Some of these values are listed below. As you read this list, consider what importance you would give to each of these statements in determining what for you would make a job or career "ideal."

Statements	% Important[2] (N)	Mnemonics[3]
Lets me be helpful to others	96 (1365)	JBHELP
Permits me to be creative	92 (1353)	JBCREAT[4]
Lets me work with people, not things	91 (1361)	JBPEOP
Allows me to look to a stable future	90 (1359)	JBFUTR
Lets me exercise leadership	87 (1360)	JBLEAD[4]
Allows me more time to spend with my family	81 (1351)	JBFAM
Leaves me free from supervision by others	77 (1360)	JBFREE[4]
Lets me earn a good deal of money	76 (1360)	JBMON
Gives me more time for myself and my own interests	75 (1362)	JBTMFRM
Provides me with adventure	71 (1358)	JBADVEN[4]
Gives me social status and prestige	62 (1360)	JBPREST

1. Question 26
2. "High importance" or "Some importance"
3. Mnemonics are used for further references to items.
4. Items not included in indexes.

factor analysis.

Items focusing on money, social status and prestige, and a stable future loaded high on the first "status and security" factor. Items centered on being helpful to others and working with people loaded on the second "people-centered" factor. Finally, items emphasizing the importance of having more time to spend with one's family, oneself, and one's own interests loaded together on the third "personal satisfaction" factor. Three factors together explained seventy percent of the variance. Three simple mean summation indexes were constructed on the basis of the final factor analysis.

Certainly both educational and occupational ideals are important for Loyolans. But certain ideals are officially endorsed by Loyola as a Catholic and Jesuit university. The President of the University (Baumhart, 1981: 4) states:

> The goal of Jesuit higher education is men and women who are intellectually mature, who spend themselves in service to others, and who view their good work as a contribution to the glory of God. As a Catholic University, Loyola's objective is to be a Christian presence in institutional form in the academic world and to confront the major problems of our day.

The undergraduate catalog describes "the prime educational objectives" of Loyola are to "form" the person for others; persons who are fashioned in the "new humanism;" persons aware of history, cognizant of the present situation of human society, and actively concerned for the future of the human race; persons broadened by literature and trained for expression and communication; persons at home in the contemporary world of science and technology; persons of reflection and critical judgment; persons cognizant of their human and religious vocation; per-

sons formed in love with passion for justice, and persons capable of enjoying life in its highest forms (Loyola University of Chicago, 1981: 55). How do these institutional ideals of Loyola compare with the individual ideals of Loyolans?

Table 13 presents in descending order marginal distributions of Loyolans who gave "high importance" or "medium importance" to six personal characteristics developed on the basis of "prime educational objectives" of Loyola. The original question is found in question 15 of the questionnaire in Appendix A.

According to Table 13, Loyolans unanimously agree that it is important for them to become "a person aware of today's society and actively concerned for the future of the human race" (99 %). Likewise virtually all Loyolans report that it is important for them to become "a person of reflection and critical judgment" (96 %), "a person for others" (95 %), "a person formed with a passion for justice" (93 %), and "a person responsible to his/her brothers/sisters and to history" (88 %). However, compared to the other lofty ideals of Loyolans, relatively few Loyolans consider it important for them to become "a person aware of his/her religious vocation" (71 %).

When the six person related goals were factor analyzed, the goals of becoming "a person of reflection and critical judgment" and "a person aware of his/her religious vocation" did not show much communality with other goals. The remaining four goals indicated one underlying factor which explained fifty-four percent of the variance. Relevant information on the factor analysis appears in Table 53 of Appendix C. On the

TABLE 13

The Goals of Jesuit Higher Education[1]

Here is a list of goals which relate to the character of Catholic Jesuit higher education. As you see it, what importance do you give to becoming:

Statements	% Importance[2] (N)	Mnemonics[3]
Persons aware of today's society and actively concerned for the future of the human race	99 (1332)	YRAWAR
Persons of reflection and critical judgment	96 (1327)	YRREF[4]
Persons for others	95 (1311)	YROTH
Persons formed with a passion for justice	93 (1325)	YRJUST
Persons responsible to their brothers/sisters and to history	88 (1328)	YRRESP
Persons aware of their religious vocation	71 (1316)	YRVOC[4]

1. Question 15

2. "High importance" or "Medium importance"

3. Mnemonics are used for further references to items

4. Items not included in the index.

basis of the four goals a simple mean summation index of "personal character goals" was constructed.

Loyola as a Catholic Jesuit higher educational institution subscribes "to be a Christian presence in institutional form in the academic world and to confront the major problems of our day" and Loyolans want to become persons "aware of today's society and actively concerned for the future of the human race." What societal goals do Loyolans see their society as having obligation to support?

Table 14 presents in descending order the proportion of Loyolans expressing "a strong obligation to support" or "some obligation to support" twelve possible societal ideals American society may have a moral obligation to support. The original question appears in question 40 of the questionnaire in Appendix A.

Over ninety percent of Loyolans think that Americans have "a moral obligation" to support "equal pay for equal work and equal opportunities for advancement regardless of a worker's sex" (95 %), "equal educational opportunities for all citizens" (93 %), "eliminating poverty in this country" (93 %), and "effective action for eliminating racial discrimination" (93 %). Also about eight of every ten Loyolans believe that Americans have a moral obligation to support "action for world disarmament" (80 %) and "effective alternatives to abortion" (77 %). Thus Loyolans almost unanimously agree that Americans are obliged to support actions toward social justice and about eighty percent of them toward world peace and preservation of life.

Most Loyolans also think that Americans do have a moral obligation

TABLE 14

Societal Obligations[1]

Many social issues call for our attention in today's world. What are your priorities on the following issues?

For each of the statements below, how strong a moral obligation do you think Americans have to support the action indicated?

Statement	% support[2] (N)	Mnemonics[3]
Equal pay for equal work and equal opportunities for advancement regardless of a worker's sex	95 (1355)	OBEQUAL
Equal educational opportunities for all citizens	93 (1351)	OBEQED
Eliminating poverty in this country	93 (1340)	OBPOV
Effective action for eliminating racial discrimination	93 (1354)	OBDISC
Action for world disarmament	80 (1337)	OBDISAR
Effective alternatives to abortion	77 (1338)	OBALABO[4]
Promoting the values of competitiveness and individual achievement	61 (1346)	OBCOMPT
Giving some money to the poor, even though the person has a hard time making ends meet	60 (1335)	OBGIVE[4]
Keeping business as free as possible from federal/state regulation	53 (1347)	OBFRBUS[4]

Table 14 continued

A defense budget that will enable us to achieve military supremacy in the world	40 (1333)	OBMILT
Promoting the development and growth of nuclear power plants in the future	31 (1335)	OBNUC[4]
Resisting the re-institution of a military draft in the U.S.	30 (1343)	OBHELP[4]

1. Question 40
2. "A strong obligation to support" and "Some obligation to support"
3. Mnemonics are used for further references to items.
4. Items not included in the indexes.

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to support "promoting the values of competiveness and individual achievement" (61 %), "giving some money to the poor, even though the person has a hard time making ends meet" (60 %), and "keeping business as free as possible from federal/state regulation" (53 %). Four of every ten Loyolans believe that Americans do have a moral obligation to support "a defense budget that will enable" America "to achieve military supremacy in the world" (40 %). Finally, about one-third of Loyolans think that Americans have a moral obligation to support "promoting the development and growth of nuclear power plants in the future" (31 %) and "resisting the re-institution of a military draft in the U.S." (30 %).

Factor analysis of the societal issues found two underlying fac-

tors as shown in Table 54 Appendix C. The first factor, "justice and peace," encompasses issues of poverty, equal education, racial discrimination, and equal pay and equal opportunity, and world disarmament and it explains thirty-seven percent of the variance. The second "military supremacy and individual achievement" factor underlies the issues of a defense budget for the U.S. to achieve military supremacy in the world and the values of competiveness and individual achievement and explains twenty-two percent of the variance. Other social issues do not show much communality with either of the factors or with any of other items. Therefore, "justice and peace" and "military supremacy and individual achievement" indexes were constructed on the basis of the factor analysis.

On the whole, it is more likely that Loyolans see their society as having a moral obligation to support actions toward peace and justice than they are to actions toward achieving national military supremacy or values of individual competitiveness and achievement.

The last consequence to be considered is Loyolans' criteria of moral judgments or conceptions of moral criteria. Do Loyolans think there is an inherent moral dimension in all human acts? Or do they consider morality is nothing other than a question of cultural definition? What is the relation between the issue of morality and the conceptions of God and religion? Table 15 presents five highly probable responses to the questions mentioned.

Today there are people who hold that "as long as people don't interfere with the rights of others, what they ought or ought not do is

TABLE 15

Criteria of Moral Judgments[1]

People often use various criteria to judge when an action is right or wrong. Here are some criteria. To what extent do you agree or disagree with each of them?

Statement	(N) %	Mnemonics[2]
As long as people don't interfere with the rights of others, what they ought or ought not do is entirely up to them	(1358)	JUGFREE
"Agree strongly" and "Agree somewhat"	44	
Sin is nothing more than what a particular culture considers wrong	(1355)	JUGSIN
"Agree strongly" and "Agree somewhat"	41	
Religion is usually more of a hindrance than a help in deciding what is right and what is wrong	(1357)	JUDREL
"Agree strongly" and "Agree somewhat"	21	
To do wrong is to offend God	(1352)	JUGOFND
"Disagree strongly" and "Disagree somewhat"	24	
God is the ultimate determiner of right and wrong	(1350)	JUGGOD
"Disagree strongly" and "Disagree somewhat"	23	

1. Question 48 in Appendix A.

2. Mnemonics are used for further references to items

entirely up to them" and "sin is nothing more than what a particular culture considers wrong." The same people would also consider religion "usually more of a hindrance than a help in deciding what is right and what is wrong." Then there are others who think that "to do wrong is to offend God" and "God is the ultimate determiner of right and wrong."

As shown in Table 55 in Appendix C, factor analysis of the five items discovered one underlying factor on which the first three items listed before loaded positively and the last two items loaded negatively. The one factor explains fifty percent of the variance, and the factor is called "moral relativism."

Simply stated, moral relativism subscribes to the position that there is no moral nature inherent to human action and no moral absolute independent of cultural definition. In other words, moral relativism would hold that what is considered sin or morally wrong is none other than that which a particular culture or society considers wrong, and two-fifths of Loyolans agree with the position. However, often moral relativism of the contemporary scene holds one absolute; that is, the rights of people; however they may be understood. Thus, "as long as people don't interfere with the rights of others, what they ought or ought not do is entirely up to them" and two-fifth of Loyolans (44 %) agree with the position. With recodes as shown in Appendix D a mean summation index of moral relativism was constructed for further data analysis.

Briefly, two indexes of ideal higher eduation, three indexes of ideal occupation, one index of personal character ideals, two indexes of

societal ideals, two indexes of participation in social experiments, and one index of conceptions of moral criteria were created to be used as measures of consequences of religion.

SUMMARY AND DISCUSSION

Presented in this chapter was a detailed examination of the frequency distribution of over one hundred specific items and the construction of twenty-one indexes. Taken as a whole, this chapter sketched a socio-religious portrait of Loyolans of the 1980's.

Loyolans consider important various academic advantages rather than religious advantages of attending Loyola, people-oriented jobs rather than jobs with security, status, or self-satisfaction, and personal character goals of Loyola as a Jesuit Catholic university. For America as a nation, Loyolans see moral obligation to pursue peace and justice more than military supremacy and individual competitiveness. Finally, Loyolans are most likely to be inductive, somewhat likely to be reductive, and least likely to be deductive in their approach to Christian religious tradition.

The rate of participation by Loyolans in various religious practices does not differ much from rates reported by other studies. Similarily, although more Loyolans express their feeling of closeness to God than to either the church or the parish, their rates are very close to rates reported in other studies.

Loyolans do not uncritically endorse moral relativism. But they also refuse to subscribe to all the proscriptions of their religious

tradition. Loyolans do make moral judgments, and their judgments seem to follow certain principles such as honesty and fairness in academic affairs, love and fidelity in human intimacy, and honor and respect for life and/or certain qualities of life.

In terms of doctrinal beliefs a majority of Loyolans do uphold the core elements of traditional Christian beliefs. At the same time, Loyolans are more likely to express their belief in doctrines of what might be called "grace and redemption" than "sin and evil" elements of the same tradition.

Likewise, Loyolans tend to be traditional concerning their images of God and Jesus. At the same time, Loyolans are more likely to choose images that present God and Jesus in a positive understanding. For Loyolans God is "protector" than "master" and "redeemer" than "judge," and Jesus is "comforting" than "challenging" and "patient" than "demanding."

On the whole, it is rather clear that Loyolans do exhibit selective tendencies with regard to the Christian religious tradition. For such selectivity, more than two decades ago, Parsons (1961 b: 251) noted that "To be authentically religious, it is no longer necessary to subscribe to one religious group's credally and traditionally specific beliefs and practices." Yet, more recently others saw in the same selective tendencies lack of religious maturity (Batson and Raynor-Prince, 1983). Still others reported high inconsistencies (Brink, 1978) and lack of focus (Bibby, 1983) in such noted selectivity in modern society (Hertel, 1980; Wuthnow, 1981; Dupre, 1982).

The question of religious authenticity and maturity of selectivity

is beyond the scope of the present study. But Loyolans' selectivity with regard to religious beliefs follows a definite pattern, a pattern characterized by positive thinking and optimism. Loyolans believe in "grace and redemption" than in "sin and evil." Loyolans think of God as "protector" and "redeemer" rather than "master" and "judge" and Jesus as a "good shepherd" rather than as a "prophet." In other words, Loyolans pick "brighter" rather than "darker" side of reality. Loyolans choose positive and affirming elements of their religious tradition to maintain and negative and disaffirming elements of the same tradition to discard.

Such positive thinking and optimism of Loyolans do not appear accidental but highly consonant with a number of social facts that have been dominant in more recent decades in the United States. For the last half century of America, Janowitz (1978: 340) notes a pronounced "inclination toward pessimism" both in popular culture and public affair. But for the same period others (Vitz, 1977) observe the rise and popularization of a particular brand of optimism and a philosophy of positive thinking.

Against the Puritan God of the past, both Protestant and Catholic theologians of the Second Vatican Council period laboured to present both God and Jesus as benevolent and magnanimous (Kim, 1980; McSweeney, 1980). Against the Puritanical conceptions of man, Fromm (1955) and other popular psychologists conceptualized man as intrinsically and naturally good. Peale (1952) and other Protestant ministers proclaimed "positive thinking" approach to life and preached: "Expect the best and get it." In sociology, the Thomas theorum states: "If men define situ-

ations as real, they are real in their consequences," and Merton (1968) furthered the Thomas theorum in his no less impressive concept of "self-fulfilling prophecy." As all these realities converge, Loyolans also have a more optimistic view of God, people, and other realities in general.

Before closing this Chapter it may also be noted that even though very different in many important regards, comparative statistics examined in Appendix B show that Loyolans are like their contemporaries, especially in their religious beliefs, moral judgments, ritual practices, and feelings of closeness to God, the church, and the parish. Thus Loyolans may be cautiously considered to represent their contemporary compatriots, more accurately their religious comrades, particularily in matters of Christian religious tradition.

Finally, as stated in Appendix B, in sociology where there is no "outside" criteria against which findings may be evaluated, the generalizability of a study is estimated by comparing findings with those of other comparable studies. Other ways of reducing risks involved in generalizing include estimating reliability and validity of measures used in a given study. In concrete terms reliability and validity mean generalizability. The following chapter deals with that important subject.

CHAPTER VI

INDEX EVALUATION

INTRODUCTION

Sociological theories are built with highly abstract concepts, and because highly abstract concepts can never be directly measured, they need to be linked to empirical indicators designed to represent them. But no empirical indicators can completely duplicate the meaning of theoretical concepts, and ordinarily systematic estimations of reliability and validity of indicators point to the quality of data. Therefore the present chapter presents the estimates of the reliability and validity of the indexes explained in Chapter V.

RELIABILITY

Fundamentally, reliability concerns "the extent to which...any measuring procedure yields the same results on repeated trials" (Carmines and Zeller, 1979: 11). Basically there are four methods of assessing reliability of indicators. But both the retest and the alternative form methods are not possible for this study. The split-halves method, as it produces not one but different reliability estimates for the same indicators, is not very useful. The internal consistency methods produce one reliability estimate and require no retests or alterna-

tive forms of a given instrument (Kerlinger, 1973: 451; Carmines and Zeller, 1979: 37-44; Zeller and Carmines, 1980: 52-56). It is for this reason they are chosen for the present study.

Of internal consistency measures, Cronbach's alpha and Armor's theta were used. First, the alpha is equal to the average value of the alphas for all possible two halves of the items. Alpha also is a unique estimate of the expected correlation of one test with an alternative form containing the same number of items. Finally, alpha provides a conservative estimate of reliability, even if the items depart substantially from being parallel measures (Zeller and Carmines, 1980: 59).

However, even if Cronbach's alpha has been widely used, it is restrictive in that it assumes parallel items. On the other hand, reliability estimates based on factor analysis do not assume parallel items. For example, omega estimates the reliability of an index on the basis of common factor analysis.

But as the common factor uses communality estimates in the main diagonal of the correlation matrix prior to factoring, the value of omega depends, in part, on communalities estimated. Also omega provides only one coefficient that estimates the reliability of all the common factors in a given set of items rather than assessing the reliability of separate indexes in the event of multiple dimensions.

The problem of indeterminacy and the lack of reliability estimates for multiple dimensions in omega finds a solution in theta, which is considered a more reliable technique, especially for sociology (Armor, 1974). As theta is based on the principal-components model, it uses

1.0's in the main diagonal to compute the eigen values from which it is calculated. When a set of items is measuring more than a single underlying phenomenon, subsets of items defining each of the rotated components in the first factor analysis are refactored according to the principal-component procedures.

Table 16 presents values of alpha and theta for all indexes of the study. First, as expected, the values of alpha and theta are very close. Second, of all indexes, the lowest values of alpha and theta are shown for the military supremacy and individual achievement index, and all other indexes reached a value greater than 0.60. Finally, only two of the reliability scores are greater than 0.90. Therefore, it may be judged that most indexes of the study have an acceptable degree of reliability.

VALIDITY

In assessing the quality of indicators, reliability estimates are only the first step. Though measurements must be reliable, a high reliability does not necessitate high validity (Nunally, 1967: 173). Basically the question of validity tries to estimate "the extent to which conceptual terms 'coincide' with operational indicators that are derived for these terms" (Hofstetter, 1971: 31). Content, criterion-related, and construct validations are recognized ways of estimating validity of indicators.

To have content-validity, a measure needs to specify the full domain of content relevant to the measurement situation and must ran-

TABLE 16

Reliability Statistics of Indexes

Indexes	Table[1]	Alpha[2]	Theta[3]
Traditional belief	4	.91	.91
Life issues and marital morality	5	.91	.91
Academic morality	5	.74	.75
Substance use	5	.79	.79
Individual sexuality	5	.85	.89
Images of God	7	.83	.86
Good shepherd images of Jesus	8	.89	.89
Prophet images of Jesus	8	.69	.58
Ritual practices	9	.85	.85
Academic advantages	11	.80	.81
Religious advantages	11	.86	.87
Security and status	12	.70	.72
People oriented	12	.59	.59
Self satisfaction	12	.68	.68
Personal character goals (Jesuit higher education)	13	.71	.72
Justice and peace	14	.75	.75
Military supremacy and individual achievement	14	.53	.54
Moral relativism	15	.75	.75
Berger: MEAND[4]		.66	.68
Berger: MEANR		.73	.73
Berger: MEANI		.61	.62

Table 16 continued

1. Table numbers indentify tables where the actual variables may be located.

2. Cronback's alpha is calculated by the following formula.

   alpha = (a/(a-1))(1-(a/(a+2b)))

   where a is the number of items in the index
   and b is the sum of the correlations among the items
   (Zeller and Carmines, 1980: 56).

3. Theta reliability is calculated by the following formula.

   Theta = (n/(n-1)) (1-(1/e))

   Where n is the number of items in the index
   and e is the largest (i.e., the first) eigen value
   from a principal component analysis of items
   (Zeller and Carmines, 1980: 60-62).

4. See Table 3 for the meaning of MEAND, MEANR, and MEANI.

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domly sample a subset from the domain unless the instrument can cover the entire domain. However, for most abstract concepts there is no agreed-upon domain of content relevant to a given phenomenon (Zeller and Carmines, 1980: 78-80), and a reasonable degree of validity may be obtained through involving "competent" judges (Kerlinger, 1973: 447-459). For the present study, the members of the project committee acted as competent judges and cooperated in the construction of items.

Content validity rests "on appeal to reason regarding the adequacy with which important content has been sampled and on the adequacy with which the content has been cast in the form of test items" (Nunnally, 1978: 93). The detailed explication on the content and the format of

the six questions presented in Chapter IV was indeed an appeal to reason for the content validity of the six items.

Another type of validity, criterion-related validity, involves mainly comparing a given empirical indicator with one or more external criteria believed to measure the attribute under study (Kerlinger, 1973: 459). Although both psychological and educatinal studies have utilized criterion-related validity, for other social sciences its usefulness is limited in that "for many if not most measures in the social sciences, there simply do not exist any relevant criterion variables" (Carmines and Zeller, 1979: 19). However, "where no outside criteria are available, the total score itself can be used as a criterion." For the present study index-item correlations are used as an estimate of criterion validity of indexes.

Table 17 presents index-item correlations between the nine religious indexes and items included in each index. As all of the correlation coefficients are greater than 0.60, the indexes may be judged relatively valid on the basis of this item analysis, a measure of criterion validity (Carmines and Zeller, 1979: 19).

Table 18 presents index-item correlations between the eleven religious consequence indexes and items included in each index. All index-item correlation coefficients are greater than 0.60, and on the basis of this criterion measure, the indexes may be judged acceptably valid.

Finally, Table 19 presents index-item correlations for the three mean Berger indexes. Over all, correlation coefficients of this table

are lower than other index-item correlations. However, lower index-item correlations should have been expected for Berger items as the items are being used for the first time in the study and therefore need much refinement through repeated uses (Blalock, 1982). At the same time, only one of the eighteen correlations is as low as 0.48, another 0.50, and another 0.59.

Finally "construct validity is woven into the theoretical fabric of the social sciences, and is thus central to the measurement of abstract theoretical concepts" (Carmines and Zeller, 1979: 23). That is, of the three types of validity, "construct validity is the most appropriate and generally applicable type of validity used to assess measures in the social sciences" (Zeller and Carmines, 1980: 81-83). For that reason the next chapter is wholly devoted to the issue of construct validity of indicators constructed to measure the three options of Berger.

SUMMARY

The foregoing Chapter reported efforts to estimate the quality of indicators. First, on the basis of both Cronbach's alpha and Armor's theta, the measures were concluded to have an acceptable level of reliability. Second, on the bais of content and criterion-related validity estimates, the measures were also seen to be relatively valid. The next chapter presents results of an investigation into the construct validity of measures of the three options of Berger.

TABLE 17

Index-item Correlations for Religious Indexes

Index / Item (No.[1])	Mnemonic[2]	Correlation[3]
Traditional beliefs (4)		
Christ's resurrection	BELRES	.85
Jesus' death-redemption	BELRED	.81
God reached through prayer	BELPRAY	.80
God's assistance	BELGDHP	.79
Sacraments-encounter with God	BELSAC	.77
Life after death	BELIMOR	.73
The devil really exists	BELDEV	.72
Forgiveness in the sacrament	BELPEN	.66
Eternal punishment	BELPUN	.62
Life issues and and marital morality (5)		
Sex-care but not married	MORSXCR	.80
Sex-fiance(e)	MORSXFI	.79
Abortion-single	MORSABO	.78
Abortion-married	MORMABO	.75
Contraceptive birth control	MORCONT	.74
Sterilization	MORSTER	.74
Divorce-remarriage	MORDVRC	.73
Euthanasia-one's own life	MOREUTH	.73
Euthanasia-someone you love	MORPOIS	.69
Trial marriage	MORTRMA	.67
Masturbation	MORMAST	.66
Academic morality (5)		
Term paper-not own work	MORPLAG	.82
Cheat on a semester exam	MORCHEAT	.82
Distort research-publish	MORDIST	.74
Tamper-lower grade	MORTAMP	.63
Substance use (5)		
Drink-'bombed'	MORBOMB	.83
Marijuana	MORPOT	.81
Drink-'feel good'	MORHIGH	.76
Unprescribed drugs	MORDRGS	.72

Table 17 continued

Individual sexual practices (5)		
Prostitute	MORPROST	.80
Sex-no love or commitment	MORSXFN	.80
X-rated movie	MORXMOV	.77
Pornographic magazines	MORPORN	.76
Extra-marital affairs	MORSXNS	.71
Homosexual relations	MORHOMO	.68
Images of God (7)		
Redeemer	GODRED	.80
Protector	GODPROT	.78
Father	GODPOP	.78
Master	GODMAST	.75
Creator	GODCRTR	.70
Lover	GODLOV	.65
Judge	GODJUD	.63
Good shepherd images (8)		
Warm	JESWARM	.88
Patient	JESSPAT	.88
Comforting	JESCOMF	.86
Gentle	JESGENT	.86
Prophet images (8)		
Challenging	JESCHAL	.85
Demanding	JESDEM	.84
Ritual practices (9)		
Worship attendance	FRQMAS	.89
Communion	FRQCOMM	.88
Private prayer	FRQPRAY	.81
Confession	FRQCONF	.67

1. Table number where items may be found.
2. Mnemonics are used to easily identify the items.
3. Correlations between the index and the items.

TABLE 18

Index-item Correlation for Consequences of Religion

Index / Item (No.[1])	Mnemonic[2]	Correlation[3]
Religious advantages (11)		
Religious atmosphere	ADREL	.90
Catholic university	ADCATH	.88
Theology courses	ADTHEO	.83
Stress on values	ADVAL	.77
Academic advantages (11)		
Better teachers	ADPROF	.76
More demand	ADDEMA	.75
Academic programs	ADACAD	.73
Teacher-more time	ADTIME	.70
Graduate school	ADACC	.67
Liberal education	ADLIB	.64
Status and security (12)		
Money	JBMON	.85
Status and prestige	JBPREST	.80
A stable future	JBFUTR	.74
People oriented (12)		
Work with people	JBPEOP	.88
Helpful to others	JBHELP	.80
Self-satisfaction (12)		
Time for myself	JBTFRM	.88
Time with family	JBFAM	.86

Table 18 continued

Personal characters (13)		
Responsibility	YRRESP	.82
Passion for justice	YRJUST	.77
Person for others	YROTH	.71
Awareness and concern	YRAWAR	.62
Justice and peace (14)		
Eliminate poverty	OBPOV	.75
Racial discrimination	OBDISC	.74
World disarmament	OBDISAR	.70
Equal education	OBEQED	.68
Sex discrimination	OBEQUAL	.63
Military supremacy individual achievement (14)		
Military supremacy	OBMILT	.86
Individual achievement	OBCOMPT	.80
Moral relativism (15)		
Wrong-offend God	JUGOFND	.73
God-ultimate determiner	JUGGOD	.72
Sin-nothing but culture	JUGSIN	.72
Rights of others-anything	JUGFREE	.66

1. Table number where the items may be found.
2. Mnemonics are used to easily identify items.
3. Correlations between the index and the items

TABLE 19

Index-item Correlations for Berger Indexes[1]

	MEAND	MEANR	MEANI[2]
Deductive option			
Sexual morality	.48		
Life after death	.62		
Miracles	.68		
Resurrection	.67		
Mass	.65		
Church	.61		
Reductive option			
Sexual morality		.71	
Life after death		.75	
Miracles		.70	
Resurrection		.71	
Mass		.70	
Church		.68	
Inductive option			
Sexual morality			.64
Life after death			.66
Miracles			.67
Resurrection			.62
Mass			.59
Church			.50
Mean-mean[3]	.15	.31	.54
Standard deviation	.22	.35	.32
Mean[4]	.81	1.23	2.83
Standard deviation	1.20	1.39	1.86

1. The exact statements are found in Questions 42-46 in Appendix A.

2. See Table 3 for the meaning of MEAND, MEANR, and MEANI

3. Mean and standard deviation of MEAND, MEANR, and MEANI

4. Mean and standard deviation of the number of the deductive, reductive, and inductive responses

CHAPTER VII

CONFIRMATION OF THE BERGER INDEXES

INTRODUCTION

Chapter VI assessed the quality of Berger indexes. Cronbach's alpha and Armor's theta were used as measures of reliability. Validity of the indexes was evaluated in terms of content and criterion-related validity. The present chapter deals with the core question of measurement evaluation in social sciences, construct validity, which is "woven into the theoretical fabric of the social sciences, and is thus central to the measurement of abstract theoretical concepts" (Carmines and Zeller, 1979: 23). Because, of the three types of validity, "construct validity is the most appropriate and generally applicable type of validity used to assess measures in the social sciences" (Zeller and Carmines, 1980: 81-83), the material of this chapter is separated from Chapter VI.

The title of the chapter, "Confirmation of the Berger indexes" could irritate fine sensitivity of some methodological purists who would rightly claim that there can be no confirmation of any measure in social sciences (Kaplan, 1964; Blalock, 1982). The word "confirmation" is chosen as a more simple notation for the fact that the data support hypotheses constructed in order to assess the extent of construct validity of the Berger indexes. In any case, the present chapter constitutes the

heart of the study, and it testifies to the relative goodness or usefulness of the three options of Berger.

Basically, construct validity is assessed by the extent to which theoretically derived hypotheses concerning the pattern of external associations are supported by data (Bohrnstedt, 1970: 94; Zeller and Carmines, 1980: 83). Ideally the pattern of external association--relationships between indicators designed to measure a concept and other variables (Zeller and Carmines, 1980: 15)--should be positive, negative, and absent (Upshaw, 1968: 67; Kerlinger, 1973: 464).

But no measurement is free of error (Nunnally, 1967: 172; Sullivan and Feldman, 1979: 13), and often magnitudes of the correlations may be "low" for hypothesized high relations and "high" for hypothesized low and zero relations (Schuessler, 1979: xv). Therefore, in examining the data "it is necessary to study the pattern of intercorrelations among items, as well as their absolute magnitude" (Blalock, 1970: 98) particularly for "the purpose of construct validation" (Hofstetter, 1971: 44) and at early stages of indicator developments when indicators may be crude and contain some random errors, for if the pattern is present, the disturbances can be lessened through repeated refinements of the operations (Blalock, 1982: 13-30).

In the end, if the data support hypothesized external associations, the measures are to be considered valid. If the data do not support the hypotheses, then judgments need to be made as to whether the measurements lack construct validity, whether the theoretical framework

from which hypotheses were derived is incorrect, whether the procedure used to test the hypotheses are inappropriate, or whether the external variables lack reliability and/or validity (Hofstetter, 1971: 55-56; Schuessler, 1979: xv; Zeller and Carmines, 1980: 80; Blalock, 1982: 31).

On the whole, hypotheses derived to perform a construct validation of indicators for the deductive, the reductive, and the inductive option are supported by the data. Therefore, we conclude that the present operationalizations of the three options are relatively valid and should serve as a starting point in the long process involved for the development of any measurement.

RELATIVE PREVALENCE OF THE THREE OPTIONS

Hypothesis I: The inductive option will be most prevalent, the reductive option moderately prevalent, and deductive option least prevalent.

While the deductive option turns to a given tradition and the reductive option to modern secularity, the inductive option turns to human experience as the ground of all religious affirmation. Clearly such an empirical orientation of the inductive option is highly consistent with the similar orientations dominant in the modern situation. Also while the deductive option grants unquestioned authority to the tradition and the reductive option to secular authority, the inductive option takes nothing for granted. Again, such a non-dogmatic approach of the inductive option is highly congruent with the non-authoritarian tendency normative in the modern situation. The inductive option takes the modern situation and its heretical imperative most seriously.

Therefore, in general and also among believers of the tradition, it will be chosen more often than either the deductive or the reductive option.

On the other hand the deductive option is least congenial in the modern situation as it reasserts the tradition in defiance of the challenges of modern secularity. In addition, because the tradition is affirmed anew after an interval of disaffirmation, it is very difficult to forget the interval. Most critically, it is very difficult to sustain the subjective plausibility of the deductive option in the modern situation dominated by empirical procedures and relativizing forces of secularity. Therefore, mostly , as well as among religious, the deductive option will be chosen least frequently.

Finally, the reductive option translates and reinterprets the religious contents of the tradition in terms of and in accordance with modern thought. In so doing the reductive option alleviates dissonance between modern secularity and tradition. In the process, the reductive option also exchanges the authority of the tradition for the authority of modern consciousness. However, the authoritarian reliance even on modern secularity may not be acceptable to those deeply immersed in modern relativity. For these reasons the reductive option will be chosen more frequently than the deductive option but less frequently so than the inductive option.

All in all, then, the probability that an option will be chosen depends on its degree of congruency with the modern situation. As the inductive option is highly congruent, the reductive option less congruent, and the deductive option least congruent, the majority of individ-

uals in modern society will choose the inductive option, some will choose the reductive option, and only few will choose the deductive option.

The question of "relative prevalence" of the three options involves both questions of "unitary" and "combinational" prevalences. "Unitary prevalence" is concerned with the distribution of each of the three options separately and "combinational prevalence" the distribution of any combination of the three options. Data on the unitary prevalence are presented before the data on the combinational prevalence of the three options.

Unitary Prevalence

Data presented in Table 3 in Chapter V clearly support the relative prevalence hypothesis. The tendency of Loyolans to choose the inductive option is much greater than their tendency to choose either the reductive or the inductive option. Next to the inductive option, the more frequently chosen option was the reductive option, and Loyolans are least likely to choose the deductive option. The mean value of the inductive index is .54, the reductive index, .31, and the deductive index, .15.

However, this over-all picture varies somewhat depending on the issue of concern. While a solid majority of Loyolans choose the inductive option in matters of sexual morality, belief in postlife, and understanding of miracles contained in the gospel, the resurrection of Christ, and the mass, only one-third of them made the same choice in the matter of the church. Also while fewest Loyolans opted for the deduc-

tive response in those issues, almost two-fifths of them took a deductive option on the question of the church. At the same time, on the whole, the data support the hypothesis of high prevalence of the inductive option, moderate prevalence of the reductive option, and low prevalence of the deductive option.

The observed general rate of prevalence of the three options needs little qualification even for specific groups within Loyola. As seen in Table 20, on the whole, no background variable explains much of the variance in the choice of any option. Only the denominational religious affiliation explains over one-fourth (28 %) of the variance of the number of the reductive choices and one-sixth of the variance of the number of the inductive choices. All other examined background variables explain less than ten percent of the variance of the choice of any option, even though some of them reached the F ratio significant at .0001 level.

At the same time, the rate of choosing the deductive option is somewhat higher among male rather than among female, and among older (50 and over) rather than among younger Loyolans. Jewish Loyolans, those Loyolans who responded "None" to the question, "What is your present religion?" along with the medical faculty chose very few deductive options and many more reductive options. Non-medical administrators and older Loyolans made fewer reductive choices than the other Loyolans did. Finally, the inductive option was chosen more often by female, Catholic, non-medical staff, and those aged 40 - 49 than by the other Loyolans. Particularly low in their inductive choice were Asian, Jewish, religious

TABLE 20

Analysis of Variance of the Berger Indexes

	MEAND[1]	MEANR[2]	MEANI[3]
Total	.15	.31	.54
Sex: Male	.18	.32	.50
Female	.12	.30	.58
F ratio[4]	21	NS	20
% variance[5]	2	0	1
Race: White	.15	.31	.54
Black	.18	.24	.58
Hispanic	.16	.29	.54
Asian	.17	.37	.46
Other	.15	.33	.52
F ratio	NS	NS	NS
% variance	0	0	0
Religion: Protestant	.13	.31	.56
Catholic	.18	.20	.61
Jewish	.01	.71	.28
Other	.15	.32	.52
None	.03	.80	.17
F ratio	22	134	69
% variance	6	28	17
Loyola group: Underg. student	.14	.27	.59
Graduate student	.12	.39	.49
Faculty	.17	.31	.52
Medical Faculty	.08	.51	.41
Administrator	.28	.17	.55
Medical administ.	.20	.27	.53
LSC staff	.13	.29	.58
WTC staff	.17	.21	.62
Maywood staff	.19	.31	.50
F ratio	7	7	4
% variance	4	4	2

Table 20 continued

Age:	Under 20	.14	.27	.59
	20 - 29	.13	.35	.52
	30 - 39	.11	.37	.52
	40 - 49	.17	.22	.62
	50 - 59	.22	.21	.57
	60 and over	.47	.07	.47
	F ratio	23	12	NS
	% variance	8	4	1
Birth place:	LT 50,000	.15	.34	.52
	Suburb	.12	.35	.53
	LT 1 million	.17	.31	.52
	Over 1 million	.17	.26	.57
	F ratio	NS	NS	NS
	% variance	0	0	0
Ethinicity:	Africa	.17	.31	.52
	Western Europe	.14	.29	.57
	Canada	.17	.29	.54
	Asia	.17	.40	.43
	Eastern Europe	.10	.45	.45
	Northern Europe	.11	.37	.53
	France	.11	.30	.59
	Germany	.15	.31	.55
	Ireland	.19	.23	.58
	Italy	.16	.25	.59
	South America	.15	.34	.51
	Poland	.16	.30	.54
	F ratio	NS	4	NS
	% variance	2	4	2

1. MEAND: the mean of the number of the deductive option
2. MEANR: the mean of the number of the reductive option
3. MEANI: the mean of the number of the indcuctive option
4. NS: not significant at .0001 level

   0: less than 1 percent of the variance explained.
5. % of variance explained (eta square)

non-affiliate, medical faculty, and older (aged 60 and over) Loyolans.

Nonetheless, it must be restated that except for the denominational affiliations, none of background variables made much difference in the choice of any one of the three options. The relative prevalence hypothesis found no support only among the Jewish, the religiously non-affiliated, medical faculty, non-medical administrators, and aged 50-and-over Loyolans. The majority of Loyolans take the inductive option more often than either the reductive or the deductive option. The deductive option was chosen least frequently by most Loyolans. In this way the relative unitary prevalence hypothesis is supported by data.

Combinational Prevalence

Another aspect of the relative prevalence hypothesis is the question of "a combinational prevalence." As frequencies themselves indicate, many Loyolans do take a combinational (i.e., taking two or all three of the three options) rather than a unitary (i.e., taking only one of the three options) approach to their religious tradition.

First, even if some people might take different approaches toward different issues under consideration, for any single issue under question, the probability of being chosen would be higher for any given option than for any combination of options. A person might take a reductive approach to matters of economics, an inductive approach to matters of human relations, and a deductive approach to matters of religion. Since the present question under consideration is a single issue of a religious tradition, it may have been hypothesized that a

single option would be chosen more frequently than any combination of the three options, and the frquency of dual combinations would be higher than the frquency of triple combinations.

Second, many differences among the three options of Berger have been extensively discussed. Of these differences the most critical is the acceptance of different loci of possible authorities. Because the deductive option accepts the tradition as the authority and the reductive option the larger society as the authority, a combined choice of the two options would occur most rarely.

Third, since the inductive option does not completely close out either authority, it may side with either the deductive or the reductive option. To this extent, if a dual combination appears, it will be either the inductive-deductive or the inductive-reductive combination rather than the deductive-reductive combinations.

Table 21 presents frequency distributions of the number of options chosen; the data support the hypothesis. First, only one-seventh (15 %) of Loyolans made a triple combination of the three options. While over one half (57.3 %) of Loyolans took one of dual combinations, a little more than one percent (1.3 %) took a deductive-reductive combination. Although only one-fourth (27.7 %) of Loyolans took a single option, over four-fifths of Loyolans chose one option more frequently than the other two options.

Table 22 rearranges the data presented in Table 21. Less than fifteen percent fall into the "mixed" combination group. As mentioned above, over half of Loyolans take the inductive option as their main

TABLE 21

Combined Number of the Three Options

Options	Combination[1]	N	%
One		376	27.7
	Inductive (I)	191	14.0
	Reductive (R)	167	12.4
	Deductive (D)	18	1.3
Two		785	57.3
	I & R	407	29.7
	I > R	185	13.5
	I = R	118	8.6
	R > I	104	7.6
	D & I	360	26.3
	I > D	249	18.2
	D = I	56	4.1
	D > I	55	4.0
	D & R	18	1.3
	D = R	11	.8
	R > D	6	.4
	D > R	1	.1
Three	D & R & I	206	15.0
	I > R = D	77	5.6
	I > R > D	31	2.3
	R > I = D	21	1.5
	I > D > R	19	1.4
	R > I > D	17	1.2
	D > R = I	17	1.2
	D = I = R	11	.8
	D > I > R	5	.4
	R > D > I	4	.3
	D > R > I	3	.2
	R = I > D	1	.1
Total		1367	100.0

1. >: greater than =: equal to

approach to their religious tradition, but most of them take one other or both of the other two options in some cases. This is the case for those whose dominant choice is either the deductive or the reductive approach. Seven percent of Loyolans take the deductive option as their dominant choice, but only one percent (1.3 %) took the deductive option only. Likewise, a little less than one-fourth (23.3 %) of Loyolans took predominantly the reductive option, but only twelve percent (12.2 %) take the reductive option exclusively.

Table 23 once again rearranges the data, this time in descending order of the relative size of the frequency. First, the combination of the inductive-deductive options (I > D > R = 0) claims one-fifth (18.2 %) of Loyolans. Another one-seventh of Loyolans choose either the inductive option only (14.0 %), or combine the inductive option with the reductive option (I > R > D = 0). Second, of all the possible combinations, there was none choosing both the deductive and the reductive options as the dominant and the inductive option as the secondary approach (D = R > I > 0). Then too, none chose the inductive and the deductive options as the dominant and the reductive as the secondary approach (D = I > R > 0).

Also, the combinations that appear logically impossible also occurred rarely. Furthermore, some combinational choices of a few individuals may be judged as either "mistakes" or "foul plays." Various examinations of individual cases making those improbable combinational choices showed inconsistent and questionable responses in other parts of the questionnaire. Some of them repeat the same response (e.g. '1') for

TABLE 22

Predominant Options of Combinational Choices

Combinations	N	%
Mostly deductive	99	7.2
All deductive	18	1.3
D > I > R = 0	55	4.0
D > I > R > 0	5	.4
D > R > I = 0	1	.1
D > R > I > 0	3	.2
D > R = I	17	1.2
Mostly reductive	319	23.3
All reductive	167	12.2
R > I > D = 0	104	7.6
R > I > D > 0	17	1.2
R > D > I = 0	6	.4
R > D > I > 0	4	.3
R > I = D	21	1.5
Mostly inductive	752	55.0
All inductive	191	14.0
I > R > D = 0	185	13.5
I > R > D > 0	31	2.3
I > D > R = 0	249	18.2
I > D > R > 0	19	1.4
I > R = D	77	5.6
Mixed	197	14.4
D = R = I	11	.8
D = R > I = 0	11	.8
D = R > I > 0	0	.0
D = I > R = 0	56	4.1
D = I > R > 0	0	0
R = I > D = 0	118	8.6
R = I > D > 0	1	.1
Total	1367	99.9

TABLE 23

Possible Combinations of the Three Options

Combinations	N	%
I > D > R = 0	249	18.2
All inductive	191	14.0
I > R > D = 0	185	13.5
All reductive	167	12.2
R = I > D = 0	119	8.6
R > I > D = 0	104	7.6
I > R = D	77	5.6
D = I > R = 0	56	4.1
D > I > R = 0	55	4.0
I > R > D > 0	31	2.3
R > I = D	21	1.5
I > D > R > 0	19	1.4
All deductive	18	1.3
D > R = I	17	1.2
R > I > D > 0	17	1.2
D = R = I	11	.8
D = R > I = 0	11	.8
R > D > I = 0	6	.4
D > I > R > 0	5	.4
R > D > I > 0	4	.3
D > R > I > 0	3	.2
D > R > I = 0	1	.1
R = I > D > 0	1	.1
D = R > I > 0	0	0
D = I > R > 0	0	0

a list of questions. Others do not follow response directions of the questionnaire. For example, for the questions developed to measure the three options, respondents are directed to answer the first two questions only if they are not Christians, four questions if they are Christians but not Catholics, and all six questions if they are Catholics, but some of respondents making the "error" responses ignor these direc-

tions.

However, the present purpose of the study will not be hampered if the improbable combinations are simply dropped from further consideration. If the majority of the choices supports the hypothesis, deviations can be corrected in the process of repeated refinement of the measures. Table 24 presents the selected choices of the three options, and only these predominant types will be used for further analysis. Fortunately, only eleven percent (11.2 %) of the respondents are thus dropped, and the total number of Loyolans examined will be 1220. The combinations presented in Table 24 are referred to as "Berger types."

In summarizing the data support the relative prevalence hypothesis. Among Loyolans the predominant approach to their religious tradition is the inductive option. Some Loyolans do take the reductive option, and few Loyolans opt for the deductive option. Also, most Loyolans take certain combinations of the three options even if only one of the three options is chosen more frequently than either one or both of the other two options. Having found support for the prevalence hypothesis, the next section presents the hypotheses on external associations and examines them in the light of the data.

RELATIVE DEGREE OF RELIGIOUS AFFIRMATION

Hypothesis II: The extent of affirming the Judeo-Christian religious tradition will vary accoding to options. The deductives will affirm most, the inductives some, and the reductives least of the tradition.

TABLE 24

Predominant Combinations of the Three Options

Berger Types[1]	Number	Percent	Reference[2]
All deductive or D > I	73	5.3	DI
I > D or I = D	305	22.2	ID
All inductive	191	13.9	I
I > R and R > D or R = D	262	19.1	IRD
R > I or R = I	222	16.2	RI
All reductive	167	12.2	R
All others	154	11.2	Dropped
Total	1374	100.0	

1. ">" stands for "greater than" and "=" "equal to."

   A > B means the number of choices for A is greater than the number of choices for B.

2. These references will be used to refer to the types.

First, as the deductive option reasserts the absolute validity of a given tradition in its totality and deduces propositions from the tradition, those choosing it should affirm most of the traditional beleifs. On the other hand, because the reductive option translates the tradition in accordance with modern secularity and takes modern consciousness and its alleged categories as the only criterion of validity, the reductive

strategy tends not to agree with most elements of the tradition in their original pre-translation state. It is difficult to stop the secularization process of the reductive option, and after a certain point, it becomes self-liquidating. If the translation is complete, the tradition survives only in name. Very few would choose to maintain the tradition in its content.

The inductive option searches signals of transcendence within the realm of human experience--experiences recorded in tradition and experiences of the individual. However, whether or not experiences of the past and the present are both unique and varied, for reasons inherent to tradition and personal experience, the inductive option would often lead to accept traditional religious beliefs.

First, an important empirical source for the inductive option is experiences contained in a religious tradition. However, since religious experience breaches the reality of ordinary life and since all traditions are structures within the reality of ordinary life, the transference of experience into tradition inevitably distorts the nature of the experience. Furthermore, as the tradition continues in time, there develops with it a body of more or less authoritative accounts and interpretations of the original experiences. Ultimately, the embodiment of religious experience in traditions and the development of theoretical reflections about the original experience are inevitable and inevitably distortive (Berger, 1979: 43-49). Thus, insofar as the tradition has distorted the original experience, the inductive option should not come to affirm the traditional beliefs (Berger, 1981: 195).

However, a given tradition preserves not all experiences, but only those congruent with the existing tradition; it develops congruent official accounts of incongruent experiences, or modifies tradition in order to fit in with the new incongruent experience. Therefore the inductive option based only on historic experiences contained in the tradition would tend to lead to the same traditional beliefs.

Second, although personal experiences in themselves are unique, the inductive option based on them would tend to lead to traditional religious beliefs. First, if "no observation is purely empirical--that is free of any ideational element" (Kaplan, 1964: 58), no experience is purely sensorial; that is, free of interpretation. Human experiences are interpreted according to some existing interpretative scheme, and religious beliefs provide an interpretative scheme par excellence (Stark, 1965: 26; Holm, 1982: 273).

As personal experiences are intepreted in terms of, and often in accordance with, the interpretative scheme provided by religious beliefs, they tend to affirm the tradition (J. Wilson, 1973: 13; McGuire, 1981: 13). Second, as Durkheim (1965 (1915): 245) noted, religious rituals provide a highly conducive setting for religious experiences, and even personal experiences in a ritual setting would tend to be interpreted in accordance with the setting and lead to the given religious tradition.

However, human history is also filled with experiences highly discordant with the existing tradition. Whatever it may have been, the experience of Saul on the road to Damascus did not fit into his own

religious tradition. Also, in modern society, there are numerous experientially oriented settings and interpretative schemes in competition with each other; religious rituals and beliefs are just one of the competitors.

On the whole, there are various reasons why the inductive option should lead to traditional beliefs (Clark, 1981: 521-550; Hoge and Smith, 1982: 69-82). At the same time, as much as religious traditions are only "cultural approximations" (Gannon, 1972: 223), they can also be radically transformed or questioned by certain experiences. Consequently, it is hypothesized that though the inductive option should tend to affirm the traditional beliefs, its possibility of such affirmation is less than that of the deductive option but more than that of the reductive option.

As already considered, Durkheim was very appreciative of religious rituals and recognized their values both as expressions of religious belief and unity and as mechanisms of generating religious ideas, ideals, and commitments. Although their centrality and salience vary among different religions, religions do have some form of religious rituals and do require participation of their members.

As religious beliefs grant the meaning and the motivation for rituals (McGuire, 1981: 12-15), the variable degree of belief-affirmation of the three options would lead to similar degree of ritual participation of the three options. The deductive option will exhibit the highest rate of ritual participation, not only because they believe in their traditional doctrines but also because their participation would vali-

date their choice. The inductive option would also participate in religious rituals, because they would either believe in them or because they look at rituals as occasions for possible new experiences. With regard to the reductive option, there is little belief in the rituals nor is there any openess toward possibilities of new experiences. The reductive option would not lead to ritual participation.

Finally the three options would also differ in their allegiance to the traditional religious community. The deductive option is least congruent with the modern secularity. To survive challenges of the larger society and to maintain the subjective plausibility of the reasserted tradition, the deductive option must construct and maintain a strong community of the like-minded. Besides, every conversion is fragile, and converts of the deductive option must "huddle" together for mutual validation against the unbelieving outside world. Thus individuals who take the deductive option will identify with the community that embodies the tradition (Berger, 1979: 84).

On the other hand, because the reductive option elevates modern secularity to the status of absolute authority, the larger society itself is its plausibility structure; its allegiance to the traditional religious community would be minimal. The inductive option, open to every possibility, would tend to have only a moderate allegiance to the traditional religious community. Thus the deductive option will exhibit the greatest allegiance, the inductive option only a moderate allegiance, and the reductive option the least allegiance to the traditional religious community.

Finally, the present study used assent to credal statements, participation in religious rituals, and positive affective orientation toward the religious institutions within the Christian heritage as evidence of affirming Christian tradition. It is hypothesized that affirmation of the Christian religious tradition will be high among the deductives, moderate among the inductives, and low among the reductives.

For the purpose of construct validation of Berger items, the relative religious affirmation hypothesis satisfies the high positive and negative parts of a desired pattern of external associations. As stated already, the desired pattern of external associations needs to include a set of low associations. Therefore, the following hypothesis is proposed to complement the proposed high associations between the Berger indexes and religious affirmation measures.

Hypothesis III: The assoications of the three options with non-religious variables will be lower than those with religious variables.

The hypothesis on the relationship between religious affirmation and the three options was based on Durkheim's definition of religion. However, the definition does not directly mention what contemporary sociologists came to call the consequences of religion that identify "the effects of religious belief, practice, experience, and knowledge in persons' day-to-day lives" (Stark and Glock, 1968: 15).

True, Durkheim (1915 (1965): 254-256) also took pains to demonstrate how religion affected the structure of society and the lives of the people. Durkheim (1915 (1965): 255) likened religion to "the womb

from which came all the leading germs of human civilization" and showed "how the most diverse methods and practices, both those that make possible the continuation of the moral life and those serving the material life, are either directly or indirectly derived from religion." But, it was Weber who, through comparative studies of world religions, demonstrated how different religions produce different consequences for society and for its members. And although the Marxian thesis holds that religion is one of the superstructures of society, sociology has not yet ended the debate on the question of consequences of religion (Greeley, 1972; Ebaugh et al., 1984).

Insofar as the three options are distinct approaches to religious traditions in modern society, they will also exhibit a distinct pattern of relationship with various consequences of religion. But their relationship will be lower than their relationship with directly religious variables. The present study limits consequences of religion to conceptions of various ideals (higher educational ideals, occupational ideals, personal character ideals, and societal goals), and conceptions of moral criteria.

Ideal higher education deals with the question of what makes a given higher education "ideal" or what constitutes a good higher education. Similarly, ideal occupation deals with the question: What makes a job ideal or what constitutes a good job. Personal character goals are goals or ideals that the individual wants to achieve as a person and focus on the question of the kind of person one would want to be. Societal ideals include obligations the individual considers important for

the society to carry out and focus on the question of what constitutes a good society. Finally, criteria of moral judgments examine the way moral judgments are made and deal with the question of how one decides the moral nature of a given action.

Finally, to complete the required ideal pattern of external association for construct validation, a number of null associations need to be located. Because no theories discuss theoretically irrelevant variables seriously, it is difficult to identify such variables. Also no research would collect data on "irrelevant" variables. In other word, it appears to be more difficult to locate zero external correlations than others. Yet with the given data, the following hypothesis is proposed.

> Hypothesis IV: The size of the place of birth (Question 4), the ethnic background (Question 6), race (Question 3), and sex (Question 2) of respondents will associate with the three options less well than any other variables of the study will do.

Briefly, the hypothesized patterns of external associations include high associations with directly religious variables, low associations with variables of religious consequences, and null associations with a number of background variables. With regard to data analysis the hypotheses entail two different approaches.

First, the hypothesis involves a question of the direction of change in the level of religious affirmation with a change in the number of a given option. The question is: Does the degree of a person's religious affirmation increase or decrease as the person's choice of a

given option increase or decrese? The question requires a correlational analysis of the data. Three mean indexes are used for the purpose.

The hypotheses also involves the question on the level of religious affirmation. Here the question is: To what extent does each option affirm or deny the given religious tradition? For present purposes, the question is answered by a typological analysis of the data, and the Berger types are appropriate for the purpose.

Table 25 presents data on the correlational aspect of the relative affirmation hypothesis. In general, the data support the hypothesis. First, as hypothesized, both the deductive and the inductive indexes are positively related to all religious indexes and the reductive index is negatively related to all elements of the Christian religious tradition.

Second, on the whole, the correlations of the Berger indexes with the religious variables are higher than those with religious consequence variables. On the other hand, indexes of religious advantages of attending Loyola and moral relativism are highly associated with the Berger indexes. But what these two exceptions point to is that, when the issues are highly related to the question of religion, the Berger indexes produce high correlations. As seen in Table 11 and Table 15, items contained in the two indexes are based on the understanding and the evaluation of religion. Third, also as hypothesized, the population size of birth place, ethnic background, race, and sex show low relationships to the Berger index.

Finally, the goodness of the three Berger indexes may also be inferred from the two sets of correlations of religious community vari-

TABLE 25

External Associations of the Berger Indexes

Indexes	Berger Index[1] MEAND	MEANR	MEANI
Religious variables			
Traditional belief	.43	-.78	.55
Evaluative beliefs			
Life issues and marital morality	.45	-.59	.33
Academic morality	-.04	.08	-.06
Substance abuse	.22	-.30	.17
Individual sexuality	.36	-.55	.35
Moral relativism	-.40	.72	-.50
Imaginal beliefs			
Images of God	.34	-.65	.46
Good shepherd images of Jesus	.18	-.45	.36
Prophet images of Jesus	.13	-.25	.18
Ritual practices	.37	-.66	.45
Religious community			
Closeness to God - now	.31	-.59	.43
Closeness to the church - now	.31	-.50	.32
Closeness to the parish - now	.21	-.41	.24
God - five years ago	.27	-.43	.27
Church - five years ago	.29	-.39	.21
Parish - five years ago	.19	-.29	.14

Table 25 continued

Religious consequences				
Ideals of higher education				
Academic advantages		.11	-.21	.14
Religious advantages		.30	-.54	.37
Occupational ideals				
Security and status		-.08	.12	-.08
People oriented		.02	-.15	.15
Self satisfaction		-.06	.02	.02
Personal character ideals		.05	-.22	.21
Societal ideals				
Justice and peace		-.03	-.00	.02
Military supremacy and individual achievement		.11	-.00	-.07
Background variables[2]				
Birth place	4[3]	0	0	0
Ethnic background	6	2	4	2
Race	3	0	0	0
Sex	2	2	0	1

1. N for all correlations are greater than 1,000. Correlations greater than .08 are significant at or beyond .001 level.

2. Percent of variance of MEAND, MEANR, and MEANI indexes explained by the background variables. 0 indicates less than 1 percent of variance explained.

3. Question number in the Questionnaire in Appendix A.

ables. Closeness to God, the church, and the parish for now show higher correlations with the Berger indexes than the same for five years ago. Even though some differences are quite small, for nine sets of comparisons, there is no exception. Although this was not a part of the hypothesis, it certainly points to the relative goodness of the three indexes.

Frequently, the hypothesized positive association between various elements of the traditional religion and the inductive and the deductive indexes and the negative association between the same and the reductive option are supported by the data. Likewise, the predicted higher associations for the religious indexes and lower association for other variables are found in the data. A number of background variables indeed show little association with the Berger indexes.

Finally the regression analyses presented in Table 26 were performed in order to estimate the independent contributions of the Berger indexes on various other indexes of the study.[1] The regression employed the deductive index as the base and included as independent variables both the reductive and the inductive indexes and age, sex, and denominational religious affiliation, the most critical background variables as were clearly seen in Table 20. Table 26 presents only those variables of which at least fifteen percent of the variance are explained by the regression equation, and the table orders the indexes according to the

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1. Both sex (male and female) and denominational affiliation (Protestant, Catholic, Jew, Other, and None) were trandformed into dummy variables for the regression analysis.

magnitude of variance explained.

Particularly notable about the regression analyses reported in Table 26 is that the background variables were forced to enter regression equations as a set before the Berger indexes. Percentages in the second column of the table indicate the amount of variance explained by the three background variables. Then the Berger indexes were entered regression equations after the background variables were already in them. Hence, percentages in the third column of the table indicate the amount of variance accounted for by the Berger indexes after the effects of the background variables are taken into account. The fourth column of the table presents the amount of variance explained by both the background variables and the Berger indexes.[2]

Clearly, the equation works well but only with directly religious indexes. For all that were not directly religious variables, the equation explained less than ten percent of the variance. But--most important--the contributions of the Berger indexes are indeed impressive even after the contributions of the background variables are taken into account. And the results of the regression analyses question an often held position which states that religious variations are largely due to background variations. Berger indexes do contribute to variations in

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2. Appendix E presents the results of regression analyses of the same variables reported in Table 26. However the regression analyses reported in Appendix E allowed independent variables to enter the regression equation according to the explanatory power of the variables. For all equations it was one of the Berger indexes which entered the equation first. Berger indexes showed greater explanatory power than any single examined background variable.

TABLE 26

Regression Analyses[1]

Dependent variables	Table[2]	Independent variables (%) Background[3]	Berger[4]	Sum[5]
Doctrinal beliefs	4	.35	.31	.66
Moral relativism	16	.23	.31	.54
Ritual practices	9	.23	.25	.48
Images of God	7	.27	.22	.49
Life and marriage	5	.28	.20	.48
Feel close to God	8	.19	.19	.38
Personal sexual practice	5	.16	.19	.35
Religious advantages	11	.31	.10	.41
Feel close to the church	8	.14	.18	.32
Substance abuse	5	.13	.06	.19
Jesus: Good shepherd	7	.20	.07	.27
Feel close to the parish	8	.03	.14	.17

1. The n for all variables except "Feel close to the parish" is about 1,300. The n for "Feel close to the parish" is 844.

2. Table number where the index appears in detail.

3. The amount of variance explained by background variables which include age, sex, and denominational affiliation (Protestant, Catholic, Jew, Other, and None). Background variables were forced to enter the equation before the Berger indexes.

4. The amount of variance explained by the Berger indexes.

5. The amount of variance explained by both the background variables and the Berger indexes.

the level of affirmation of the Christian religious tradition. Therefore, it is concluded that the associational part of the the religious affirmation hypothesis is supported by the data.

Another aspect of religious affirmation hypothesis is the actual level of religious affirmation. A high affirmation for the deductive option, a moderate affirmation for the inductive option, and a low affirmation for the reductive option were hypothesized. In fact, the order of combinational types presented in Table 24 is the hypothesized level of religious affirmation. The deductive type (D > I and R = 0) will affirm the religious tradition more than all other types, and the inductive and deductive combination type (I GE D) more than the pure inductive type (I), etc.

Data support the hypothesis that affirmation of Christian religious tradition occur most often among the deductive, somewhat frequently among the inductives, and only rarely among the reductives. Of all variables examined in Table 27, all directly religious variables support the hypothesis. In fact, the more exclusively religious the variables are, greater is the support for the hypothesis. Therefore, it is also concluded that the data support the relative frequency of religious affirmation hypothesis.

Most interestingly, a comparative examination of mean scores points to the possibility of different patterns of mean distributions over different variables. For example, in doctrinal beliefs, the inductives are more like the deductives than they are like the reductives. For the question of morality on life and marriage issues, the inductives

TABLE 27

Mean Values by Berger Types

	Berger Types (n ≥ 1,200)					
	DI	ID	I	IRD	RI	R
Doctrinal beliefs	4.8	4.5	4.3	4.0	3.1	2.2
Moral relativism	1.4	1.7	1.9	2.4	3.0	3.8
Ritual practices	5.9	5.1	5.0	4.1	3.0	2.0
Images of God	3.6	3.6	3.4	3.3	2.8	2.0
Life and marriage	5.9	5.0	4.5	4.1	3.5	3.0
Feel close to God	4.4	4.0	3.9	3.4	2.8	1.0
Personal sexual practice	6.1	5.7	5.3	5.0	4.6	4.1
Religious advantages	3.3	2.9	2.8	2.4	2.0	1.5
Feel close to the church	4.1	3.4	3.4	2.5	2.0	1.6
Substance abuse	5.6	5.2	5.1	4.8	4.7	4.5
Jesus: Good shepherd	3.8	3.8	3.8	3.8	3.5	2.8
Feel close to the parish	3.4	3.1	2.9	2.4	1.7	1.3
Jesus: Prophet	3.1	2.8	2.9	2.7	2.6	2.1
Academic advantages	3.4	3.3	3.3	3.2	3.2	3.0
Character goals	3.7	3.6	3.7	3.6	3.5	3.4
Job: Security and status	3.5	3.8	2.7	4.0	4.0	4.0
Academic morality	6.3	6.2	6.2	6.3	6.4	6.4
Job: Working with people	4.6	4.7	4.7	4.5	4.5	4.4
Defense and competition	3.6	3.4	3.1	3.4	3.4	3.3
Job: Self-satisfaction	3.5	4.0	4.0	4.0	4.0	3.9
Peace and justice	4.5	4.5	4.6	4.5	4.5	4.5

take a middle position between the deductives and the reductives. The Berger types do not differ in their position on non-religious matters. Because these different patterns of association among the Berger types were not directly related with the purpose of the study, the question will be further examined in the next chapter as an excursus.

SUMMARY

Construct validity of indicators is assessed by the extent to which theoretically derived hypotheses on the pattern of external associations are supported by the data. The data from Loyolans supported the prevalence hypothesis; many Loyolans chose the inductive option, some Loyolans chose the reductive option, and few Loyolans chose the deductive option. In addition, the prevalence hypothesis needed little modification even when important background variables were controlled.

Likewise, the data supported the combinational frequency hypothesis. Most rare was the deductive-reductive combination, and also rare was any type of triple combination. The more logically possible combinations appeared as the more empirically probable combinations. The frequent choices were the inductive-reductive and the inductive-deductive combinations. Hence, it was concluded that the prevalence hypothesis was supported by the data, and the measures developed for the three Berger options have sufficient construct validity.

The data also conformed to another hypothesized pattern of external associations. Berger indexes were highly associated with directly religious variables, moderately with religious consequences variables,

and minimally with background variables. Both the deductive and the inductive indexes were positively associated with all elements of the Christian religious tradition. The reductive indexes showed negative associations with all those variables.

Furthermore, the amounts of variance accounted for by the Berger indexes after the effects of background variables were taken into account were always larger than variances explained by the background variables themselves. Also, as reported in Appendix E, when all independent variables are left to "compete," it was one of the Berger indexes that entered the regression equation before all background variables. Therefore, it was concluded that the data do support the hypothesis that both the deductive and inductive options associate positively while the reductive option associates negatively with Christian religious tradition.

The hypothesis on the level of religious affirmation was also supported by the data. Religious affirmation occurred most frequently among the deductive types, quite often among the inductive types, and rarely among the reductive types. Consequently, not only is there a positive association between the deductvie option and religious tradition, the deductive type Loyolans do affirm the religious tradition more than all other types of Loyolans. Likewise, there is a negative association between the reductive option and the religious tradition. Very few reductives affirm the religious tradition.

In conclusion, the inductive option revealed a somewhat different pattern. While the inductive option associates highly with various ele-

ments of Christian religious tradition, its frequency of actual affirmation is almost always lower than the frequency of affirmation among the deductives. Because the frequency of affirming the religious tradition among the inductives is definitely higher than that among the reductives, it was concluded that the data do support the religious affirmation hypothesis.

Since the data did support the hypotheses, it is concluded that the indicators constructed as measures of the three Berger options have sufficient construct validity. In Chapter VI, on the basis of the index-item correlations, it was also concluded that the indicators did obtain some degree of criterion validity, and in Chapter IV, an extensive "appeal to reason" regarding the adequacy of measures was presented as a way of claiming some degree of content validity of indicators.

However, in the final analysis, there is no way of calculating absolutely the exact quality of any indicators used. And there can be no indicator that is perfect nor one that needs no further refinement. The six indicators developed and examined in this study are the first of their kind and are therefore, rather elementary. Yet the data from Loyolans in 1980 do show that these indicators are indeed a good start in the long process of indicator development and refinement.

CHAPTER VIII

AN EXCURSUS: SOCIETY AND RELIGIOUS TRADITION

INTRODUCTION

It is almost four decades since Robert K. Merton (1945) first called the attention of sociologists to the phenomenon called "serendipity." However, "Normal science does not aim at novelties of fact or theory and, when successful, finds none" (Kuhn, 1970: 52). At the same time, it is not an uncommon experience in research to be confronted by "an unanticipated, anomalous and strategic datum which becomes the occasion for developing a new theory or for extending an existing theory" (Merton, 1968: 158). This chapter is an excursus on such a confrontation.

In the preceding chapters efforts were made to assess the quality of indicators constructed to measure the three Berger options. The data supported the external associations hypothesized for the purpose of estimating construct validity of the indicators. In the process of data analysis, however, it became evident that individual item distributions on the six Berger types pointed to "an unpremeditated by-path" (Merton, 1968: 162).

Despite the rate of religious affirmation being high among the deductives, moderate among the inductives, and low among the reductives,

the Berger types did not follow a uniform pattern in their response to various items. In other words, item distributions over the Berger types appeared to indicate a by-path through which the general finding on the relationships between the Berger types and Christian religious tradition could be expanded.

Since the Berger types produced highly uniform results on non-religious items, the examination of item distributions was done on religious items only. To simplify the presentation, the intermediate mixed types (ID, IRD, RI) are dropped from consideration. It may also be noted that with few exceptions the intermediate types fall between their respective main types and ignoring them does not alter the main contour of the finding as seen in each table that follows.

The simplest way of presenting the data is by comparing percentage differences between different Berger types. The precentage difference between the mainly deductive and the inductive types is abbreviated as (DI-I), the percentage difference between the mainly deductive and the reductive types as (DI-R), and the precentage difference between the inductive and the reductive types as (I-R). Because the (DI-R) is a redundant difference, it needs no separate discussion.

If a percentage difference greater than 15 is considered significant, the Berger types formed four different patterns of percentage differences among themselves. In other words, variables cluster into four different sets each of which showed a different pattern of percentage distributions and, therefore, percentage differences, over the Berger

types. Table 28 summarizes the four patterns.[1]

First, as in the case of non-religious items, there are a number of religious variables for which the Berger types responded in a uniform pattern. That is, the deductives, the reductives, and the inductives responded almost identically to certain variables, and their similarity is denoted by (D=I=R), and the pattern of distribution is referred to as "pattern 1" or "first pattern" distribution.

Second, for another set of religious items, the Berger types responded very differently. Specifically, the inductives and the reductives responded to a set of items in a manner very similar, but the response pattern of both types differed significantly from the deductives. This type of distribution is referred to as "pattern 2" or "second pattern." The similarity between the inductives and the reductives and the dissimilarity between the two types and the deductives are indicated by (D/I=R).

Third, for another set of religious items, the inductives responded almost the way the deductives did; the reductives were very different from the deductives and the inductives in the way they responded to these items. This set of items is referred to as "pattern 3" or "third pattern" items, and the deductive-inductive similarity and the dissimilarity between the reductive types and the other two main

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1. Tables in Appendix F report percentage distributions of all items over the Berger types, and percentage differences may be derived from these tables for any item of interest. Also reported in those tables are chi square values from crosstabulations of all items with the Berger types. As expected, the chi square values of non-religious variables are almost always smaller than those of religious variables.

TABLE 28

Four Main Patterns of Item Distributions

	% Difference		
Pattern[1]	DI-I[2]	I-R[3]	DI-R[4]
1. D=I=R	small[5]	small	small
2. D/I=R	large[6]	small	large
3. D=I/R	small	large	large
4. D/I/R	large	large	large

1. = --- "small" percentage difference
   percentage difference less than 16

   / --- "large" percentage difference
   percentage difference greater than 15

2. Percentage difference between
   the mainly deductive and the inductive types.

3. Percentage difference between
   the inductive and the reductive types.

4. Percentage difference between
   the mainly deductive and the reductive types.

5. "small" --- less than or equal to 15.

6. "large" --- greater than 15.

types are denoted by (D=I/R).

Finally, for all other items, the three Berger types respond very

differently. That is, for certain items proportions of the deductives, the reductives, and the inductives making a given response are very different (greater than 15) among themselves. These items are called "pattern 4" or "fourth pattern" items and referred to as (D/I/R). The following section presents items grouped by their distribution patterns and suggests variables that may have led the three types to respond to items either similarly or differently.

FOUR PATTERNS OF ITEM DISTRIBUTIONS

The main argument of The Heretical Imperative is that, under the modern pluralistic situation, the authority of every religious tradition tends to be undermined. In this situation, the deductive option reasserts the authority of a religious tradition, and finds the absolute authority in a given religious tradition and in its guardian institutions. In the reductive option there is "an exchange of authorities: the authority of modern thought or consciousness is substituted for the authority of the tradition" (Berger, 1979: 59-60).

Compared to the deductive and the reductive options, the inductive option is characterized by "a deliberately empirical attitude, a weighing and assessing frame of mind" and an unwillingness to impose closure on the quest for religious truth by invoking any authority whatever" (Berger, 1979: 56-60). To the inductives, an important source of authority is human experience, theirs and those of others.

Hence the inductives would respond positively to an item if the item is in accordance with their experiences and/or with experiences of

others. If human experiences, both personal and vicarious, validate the stand of the religious tradition or the position of the religious institution, the inductives would uphold the position of the religious tradition with the deductives. If their experiences conform to stands of the larger secular society, the inductives would follow the mandate of the larger society with the reductives.

Then it is rather simple to hypothesize that:

1. The response pattern among the deductives, the reductives, and the inductives should be similar for a given issue if the larger society, the religious tradition, and the human experience agree on the same issue (D=I=R).

2. When the larger society and human experience agree on a given issue while the religious tradition takes a variant position on the issue, the reductives and the inductives would have similar response pattern toward the issue and the dedutives would differ from both the reductives and the inductives in their response to the same issue (D/I=R).

3. When human experience testifies in favor of the position held by the religious tradition on a given issue while the larger society holds a variant position on the same issue, then the deductives and the inductives would be similar and together different from the reductives in their response to the same issue (D=I/R).

4. When human experience validates neither the position of the larger society nor that of the religious tradition on a given issue, then the responses to the issue by the deductives, the reductives, and the inductives would differ noticeably (D/I/R).

However, it is not simple to identify the position on an issue held by the larger society and religious tradition and its guardian institutions. Often neither the larger society nor the religious tradition has a clear unequivocal position on an issue. Under modern pluralistic conditions, both the larger society and a given religious institution enjoy or suffer multiple centers of authority within themselves and

may have various and often conflicting positions on many issues. Also difficult would be understanding the nature of human experiences in such a way as to know whether a given item is in accordance or in discordance with it.

Hence, it is necessary to decipher carefully the position of both the larger society and religious tradition on every given issue. It is also necessary to discern whether or not there is dissensus or consensus within the larger society and within the religious institution. Only then, will it be possible to decide whether or not there is dissensus or consensus between the larger society and a religious institution. Likewise since the present study contains no direct datum on the nature of human experience, arguments with regard to the response patterns of the inductives need to be inferred on the basis of indirect data. In this way statements on the inductives need to be taken as less logico-deductive (Glaser and Strauss, 1967: 27) and more preparadigmic (Kuhn, 1970).

Table 29 presents the first pattern (D=I=R) of item distributions and clearly the Berger types do not differ much in their responses to those items. That is, the deductives, inductives, and reductives respond similarly to those items. The table includes all items of academic morality, the question of "drinking enough to feel good," "mother" image of God, three negative images of Jesus ("Stern," "distant," "demanding"), monthly confession, and feeling of closeness to the parish.

Both the larger society and the religious institution uniformly and unequivocally honor academic fairness and honesty and condemn all

TABLE 29

Items of the First Pattern by Berger Types

	Berger types (%)[1]						Difference[2]	
	DI	ID	I	IRD	RI	R	DI-I	I-R
Morally wrong[3]								
Plagiarism	86	78	80	80	86	88	6	- 8
Propaganda	56	51	43	54	55	58	13	-15
Distort-publish	90	84	86	86	86	85	4	1
Tamper-low grade	97	95	97	98	97	97	0	0
Cheat on exams	84	80	78	82	85	87	6	- 9
Drink-high	18	10	7	5	3	3	11	4
Extremely likely								
God: Mother	13	17	16	15	7	3	- 3	13
Jesus: Stern	27	15	13	13	12	5	14	8
Distant	6	3	6	6	9	10	0	- 4
Demanding	28	16	21	17	17	7	7	14
Confession:								
At least monthly	11	2	4	1	0	0	7	4
Feel close								
Parish: now	24	15	15	7	2	0	9	15
5 years	24	16	13	11	5	0	11	13

1. See Table 24 for the meaning of Berger types.
2. (DI-I) --- percentage difference between DI and I.
   (I-R) --- percentage difference between D and I.
3. "Terribly wrong" or "seriously wrong"

violations of academic morality included in Table 29. In other words, there is a high consensus between the positions held by the larger society and the religious tradition. The deductives, the reductives, and the inductives are much alike in their position on various academic morality issues listed in the table.

Today neither the larger society nor most Christian religious institutions pay much attention to "drinking enough to 'feel good.'" Also neither the larger society nor religious tradition deals with God as "mother," or Jesus as "stern," "distant," or "demanding."[2] Nor, in general, is there much emphasis placed on confession in Catholic religious institutions.[3] The questions of feeling close to the parish "now" or "five years ago" are not in the forefront of controversy either in the larger society or in religious institutions. On all these items there is no strong position one way or another in the larger society and in the religious tradition. The deductives, the reductives, and the inductives do not differ in their responses to these items.

For the most part, then, the first pattern indicates that Berger types do not differ in their position on items for which there is a

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2. The National Council of Churches plans "to banish 'male-biased' terms from scripture readings" and invoke God as "'father and mother'." However, the images of God operative on the level of the National Council of Churches may be very foreign for many members of the Christian churches (Chapman, 1983: 10). Certainly, it is not yet operative among Loyolans.

3. The fact that the 1983 Synod in Rome (Chicago Catholic, 1983) fervently discussed the matter of confession, the rite of reconciliation, in the post-Vatican church, indicates that it has been in disfavor or in obscurity for some time at least.

basic consensus between the larger society and religious tradition. Also, absence from the consciousness and/or discussion in the larger society and in religious institutions do constitute a form of consensus and leads to a result very similar to that of consensus.

Table 30 presents percentage distributions of items for which the inductives and reductives respond similarly but both of them differ significantly from the responses of the deductives. That is (DI-I) is larger and (I-R) is smaller than 15. Interestingly, no God or Jesus images, religious practices, or religious community items are included in the table. In other words, the inductives do not side with the reductives on those matters. Also to be noted is that fewest items are listed in Table 30--which means that there are only a few religious items on which the inductives agree with the reductives.

For all moral items listed in Table 30, there is today an almost absolute disagreement between the larger society and Christian religious tradition. There has also been much disagreement on issues listed in Table 30 even among highly regarded sectors within the Christian segments of the society. As expected, the deductives and the reductives disagree greatly. But, interestingly, the inductives respond almost the way the reductives do. Perhaps, when there is a great disagreement between the larger society and religious tradition and within the religious institution itself, the inductives will follow the position generally held in the larger society.

Only one doctrinal belief item follows the second pattern of item distributions. However, the statement "People are eternally punished if

TABLE 30

Items of the Second Pattern by Berger Types

	Berger types(%)[1]						Difference[2]	
	DI	ID	I	IRD	RI	R	DI-I	I-R
Believe firmly[3]								
Sin: eternal punishment	73	30	15	10	3	1	58	14
Morally wrong[4]								
Sex-fiance(e)	66	24	10	7	4	2	50	8
Sex-care	71	37	17	9	6	3	54	14
Divorce	57	24	9	6	2	0	48	9
contraception	41	11	3	2	1	0	38	3
Masturbation	57	33	16	18	10	5	41	11
Marijuana smoking	49	33	23	19	13	22	26	1
X-rated movie	41	22	10	9	3	2	31	8
Pornography	51	29	18	13	5	3	33	15

1. See Table 24 for the meaning of Berger types.

2. (DI-I) --- percentage difference between DI and I.
   (I-R) --- percentage difference between D and I.

3. "I believe firmly."

4. "Terribly wrong" and "Seriously wrong"

they have been seriously sinful and have not repented," is not given much assent by the larger society today. In recent years, the question of sin and eternal punishment has become a topic of controversy within Christian religious institutions themselves (Menninger, 1973; Kelly, 1979; McSweeney, 1980). Thus it appears that, when there is dissensus between the larger society and a religious tradition, and within religious institutions, the inductives respond the way the reductives respond to a given issue.

It may be that the experience of the inductives is such that an eternal punishment for any kind of sin does not appear conceivable. Despite the fact that tragedy of all kinds abounds in human existence, ultimately life on the whole may be experienced as more "grace-filled" than sin-filled (Greeley, 1980) and too powerful to be consumed by any sin whatsoever. Human beings may indeed be hopeful beings even against all signs of doom and disaster (McCready, 1976). Later on it is proposed that inductives respond positively to issues that are in accordance with the principles of optimism and "positive thinking" approach to life.

Generally, items included in Table 30 indicate that (1) moral issues over which there is a great deal of dissensus between the larger society and the religious tradition, and (2) unpleasant negative doctrinal beliefs that are at the center of controversy, both appear to lead the inductives to respond the way the reductives do. Yet the deductives are very different from both the reductives and the inductives in their response to all items of the second pattern.

Table 31 presents percentage distributions of items which form the third pattern. For all items, the inductives and the deductives respond very similarly, and both the deductives and the inductives differ very much from the reductives in their position on those items. The table lists four doctrinal beliefs, two moral issues, six images of God, and six images of Jesus. While Table 30 for the second pattern (D/I=R) contained only nine items, Table 31 for the third pattern (D=I/R) lists eighteen items. In other word, the inductives side with the deductives more often than they do side with the reductives.

First, the larger society neither endorses nor condemns "The regular unprescribed use of cocaine and barbiturates" or "for a married person to have sexual relations with someone other than the spouse." But the religious tradition is unequivocal in its condemnation of such violations of marital fidelity and sacredness of life.

In Table 30 it was seen that dissensus between the the larger society and religious tradition leads the inductives to side with the reductives. In Table 31 similar dissensus seems to lead the inductives to side with the deductives rather than with the reductives. Later on we argue that belief in "romantic love" and interests in "life and quality of life" interact with the positions of the larger society and religious tradition and influence the pattern of responses on various moral issues.

Table 31 also includes four doctrinal belief items: God can be reached through prayer; God's assistance is available to us at all times; There is life after death; Sacraments are occasions of special

TABLE 31

Items of the Third Pattern by Berger Types

	Berger types (%)[1]						Difference[2]	
	DI	ID	I	IRD	RI	R	DI-I	I-R
Morally wrong[3]								
Extramarital sex	94	92	79	76	57	40	15	39
Dangerous drugs	94	89	90	81	73	63	4	27
Believe firmly[4]								
God through prayer	96	94	89	75	36	13	7	86
Assistance of God	99	89	87	74	35	12	12	85
Life after death	96	85	82	66	24	7	14	75
Sacrament: God	84	81	76	52	20	2	8	74
Extremely likely								
God:Redeemer	85	80	75	56	23	9	10	66
Father	79	83	71	63	34	12	8	59
Creator	89	88	81	80	62	29	8	52
Protector	81	76	68	56	32	12	13	56
Lover	70	63	62	49	29	12	8	50
Judge	51	42	36	31	25	13	15	23
Jesus:Warm	77	83	78	77	61	35	- 1	43
Comforting	92	87	80	77	55	28	12	52
Patient	89	89	83	81	59	39	6	44
Gentle	82	85	82	82	63	44	0	38
Challenging	60	41	52	33	28	15	8	37
Irrelevant	3	1	4	1	1	21	- 1	-17

1. See Table 24 for the meaning of Berger types.
2. (DI-I) --- percentage difference between DI and I.
   (I-R) --- percentage difference between D and I.
3. "Terribly wrong" and "Seriously wrong."
4. "I believe firmly."

encounter with God. Clearly, the secular society gives no credence to these doctrinal beliefs of the Christian religious tradition. Compared to other doctrinal beliefs of the Christian tradition (the existence of the devil, eternal punishment for sinners, the need to seek forgiveness of sins in penance) the four items focus on the positive and pleasant elements of the same religious tradition. What is interesting is that, while the inductives side with the reductives and tend not to affirm unpleasant beliefs (Table 30), they do side with the deductives about pleasant elements of Christian doctrinal beliefs such as those included in Table 31.

Table 31 also includes highly pleasant and comforting images of God (redeemer, father, protector, creator, and lover) and Jesus (warm, comforting, patient, gentle, and challenging), and excludes rather unpleasant images of God such as "master" and of Jesus such as "stern," "demanding," and "distant." Certainly, the larger society does not support these images of God and Jesus, and yet the inductives respond to them the way the deductives rather than the reductives do. Inductives hold optimistic positive images of both God and Jesus.

Generally, then, the inductives subscribe to traditional doctrines and images if they are optimistic and positive. The inductives are ready to uphold the moral principles of the Christian tradition if the principles are in accordance with the tenets of romantic love and of the pursuits of "the good life." In such cases, the inductives are more like the deductives than the reductives.

Lastly Table 32 presents items which produce the fourth pattern of

percentage distributions over the Berger types. The table includes ten moral issues, four doctrinal beliefs, one image of God, items on the feelings of closeness to God and to the church for "now" and for "five years ago," and all religious practice items. The largest and the most diverse number of items follow the fourth pattern of distribution.

As in other cases, there is clear dissensus between the larger society and religious tradition on moral issues contained in Table 32. What differentiates the moral issues of the fourth patterns from those of the three other patterns is that the issues of the fourth patterns are characterized by certain degree of ambiguity and dilemma. All five sexual-marital issues are in accordance with some tenets of the romantic love complex and in discordance with other tenets of the same complex. Abortion violates the right to life, yet it is often seen as a means of pursuing a certain quality of life. Euthanasia is often thought of as being acceptable because it is seen as a means of escaping certain degrading qualities of life. For example, the phrase, "death with dignity," often connotes a welcome acceptance of death when dignity as an element of quality life is no longer possible (Haring, 1981).

Likewise, the doctrine that "Jesus' death and resurrection have redeemed humankind from the power of sin" points to the poignant beliefs both in sin and redemption. "A person should seek forgiveness in the sacrament of penance when he/she has committed a serious sin" also clearly states both the reality of human frailty to fail and the possibility of forgiveness. The existence of the devil depicts the universe itself somehow subject to darkness, yet the simple existence of the

TABLE 32

Items of Fourth Pattern by the Berger Types

	Berger types (%)[1]						Difference[2]	
	DI	ID	I	IRD	RI	R	DI-I	I-R
Morally wrong[3]								
Trial marriage	82	57	32	27	13	14	50	18
Homosexuality	89	58	36	34	26	12	53	24
Sterilization	77	40	27	19	12	5	50	22
Prostitute	89	75	64	50	35	19	25	45
Sex for kicks	92	82	71	49	35	17	21	54
Married: Abortion	97	89	75	64	30	14	22	61
Single: Abortion	92	74	59	48	18	7	33	52
Euthanasia-other	84	59	48	40	22	9	36	39
Euthanasia-self	82	58	49	37	16	7	33	42
Drink-bombed	71	46	41	31	31	23	30	18
Believe firmly[4]								
Resurrection	100	96	84	70	24	3	16	81
Redemption	100	83	75	51	10	1	25	74
Devil exists	89	57	39	26	12	2	50	37
Sin: penance	80	55	39	27	11	1	41	38
Image of God[5]								
Master	65	56	47	39	20	7	18	40
Ritual practices								
Worship[6]	92	70	67	37	13	3	25	64
Communion[7]	71	57	51	25	7	2	20	49
Pray in private[8]	75	58	53	38	18	4	22	49
Confession[9]	48	32	25	11	3	0	23	25

Table 32 continued.

Feel close[10]								
God: now	47	29	26	15	7	4	21	22
five	45	27	18	12	6	2	27	16
Church: now	48	22	22	7	4	1	26	21
five	45	17	19	8	5	2	26	17

1. See Table 24 for the meaning of Berger types.
2. (DI-I) --- percentage difference between DI and I.
   (I-R) --- percentage difference between D and I.
3. "Terribly wrong" or "Seriously wrong"
4. "I believe firmly."
5. "Extremely likely" and "Somewhat likely"
6. At least weekly
7. At least weekly
8. Daily
9. At least several times a year
10. The pattern of distribution an item follow depend on the response category chosen for the distribution.

    It has been particularly the case for religious practice and the feeling of closeness to God and the church.

    For example, the distribution of "at least monthly" confession formed the third pattern (D=I/R), and "serveral times a year" confession produced the fourth pattern (D/I/R).

    On the other hand, items on doctrinal, moral, and image beliefs have less arbitrary and more logical response catergories to use.

    The items on the resurrection of Christ (16/81) and the master image of God (18/40) follow the third pattern more closely than the fourth pattern although the numerical categorization places them into the fourth pattern.

    Therefore, items on religious practices, feelings of closenss to God and the church, the resurrection of Christ, and the master image of God are dropped from further discussion.

devil does not tell anything about human reality. All points to duality of darkness and light, and confound human judgment with dilemma and ambivalence. It follows, then, that the fourth pattern seems to result when items pose conflict and dilemma for the individual's decision.

The inductives side neither with the deductives nor with the reductives for sexual-marital issues which uphold certain elements and at the same time neglect other elements of romantic love. The proportion of the inductives accepting Christian doctrinal beliefs which are both positive optimistic and negative pessimistic falls in between those of the deductives and the reductives. The proportions of the inductives condemning abortion and euthanasia are very different from those of the deductives and the reductives, probably because both abortion and euthanasia often pose an argument in favor of certain qualities of life and at the same time repudiate the basic value of life itself. Double-barreled items lead the three types of Berger respond to them very differently.

In summing up, it can be said that the data support the position of Berger that the deductives assert the authority of the religious tradition while the reductives the authority of the secular society. The deductives affirm most elements of the Christian religious tradition and the reductives deny most elements of the same tradition. Where there is consensus or dissensus between the Christian religious tradition and the secular society, the deductives and the reductives also agree or disagree.

Berger also contends that the inductives find authority in human

experiences rather than in religious tradition or in secular society. Present data seem to indicate that romantic love, positive thinking, and quality of life are components of human experience and the inductives use them as rules for their decision-making. The inductives affirm items if they are in support of romantic love, positive thinking, and quality of life, and deny items that repudiate them. When items are in support of certain aspects and in repudiation of other aspects of the three decision rules, no clear inductive position emerges, and the proportion of the inductives taking a given position differs significantly from those of both the deductives and the reductives. The following section delves into the contents of romantic love, positive thinking, and quality of life and; how they relate to the patterns of item distributions.

DECISION RULES OF THE INDUCTIVES

According to Berger (1979: 56-60), in modern pluralistic society the deductives "reassert the authority of a religious tradition in the face of modern secularity," the reductives opt for "an exchange of authorities: the authority of modern thought or consciousness is substituted for the authority of the tradition--and modern consciousness and its alleged categories become the only criteria of validity for religious reflection"; and finally, the inductives "turn to experiences as the ground of all religious affirmations--one's own experience, to whatever extent this is possible, and the experience embodied in a particular range of tradition."

Data support Berger. The deductives are much more likely to uphold and the reductives are likely to reject the positions of the Christian religious tradition. On the other hand, the inductives pick and choose only certain elements of the Christian religious tradition to uphold and others elements to reject.

Theoretically, the inductives choose certain items to uphold because those items are supported by human experience and other items to reject because those items are not supported by human experience. However, the present study has no data directly useful in testing whether the inductives indeed accept the authority of human experiences. Yet the existing data seem to suggest that what might be likened to "romantic love"--the contents of which have been expounded by Greenfield (1965)--"positive thinking" developed and popularized by Pearle (1952), and the more recent "quality of life" pursuits (Cotton, 1978; Moberg, 1979; Haring, 1981) function as "decision rules" of the inductives. The following section examines the three suggested rules and presents data that appear to support the position.

Romantic Love

Although observers may disagree, romantic love in general includes a number of important tenets. First, romantic love is believed to be emotional and involves experiences which are emotionally "all-consuming" (Greenfield, 1965: 363-365). Second, "one falls in love not by design and conscious choice, but according to some accident of fate over which the victim has no control." Third, it is believed that "there is one person, or lover for each man and woman in the society" even if it is

"one 'right one' at a time" as is the case in the event of divorce and serial marriages. Fourth, "for middle-class Americans the expected climax of a love affair is marriage." Fifth, "sexual behavior in middle-class America, in general, is directly related to the romantic love complex."

The pattern of romantic love may include other aspects, but these five elements of the complex appear to explain the pattern of item distributions not explained by the relationship between the position of the larger society and that of religious tradition. Particularly, the inductives support moral beliefs of the Christian religious tradition if they are in accordance with various tenets of romantic love and reject them if they are not.

Table 33 presents once again items on sexual and marital issues and, as stated above, today there is in general dissensus between the larger society and Christian religious tradition in moral evaluation of those issues. Yet the items exhibit three different patterns of distribution, and "romantic love" is hypothesized to interact with the position of the larger society and that of religious tradition and modulate the distribution of these items.

Therefore, each item is judged in terms of various elements of romantic love. The column marked "Love" states the relationship between a given item and various tenets of romantic love. A sign of "+" indicates that in general the item is in accordance with the romantic love complex and a sign of "-" in discordance with the same complex. Items with a "#" present certain degree of ambiguity and dilemma in that they

are in accordance with some tenets of romantic love and in discordance with other tenets of romantic love.

The first four items of Table 33 are in accordance with the romantic love complex, and the inductives are not likely to condemn them. Romantic love believes that "there is one person or lover for each man and woman" even if it is "one 'right one' at a time" (Greenfield, 1965), and divorce must be supported by such a belief. "Sexual relations with one's fiance(e)" or "with someone you really care about" cannot be morally reprehensible as they are based on love. If individuals would "fall" rather than "stand" in love and are "victims" of a force beyond human control, then "contraceptive birth control" may be the only way of avoiding possible consequences not desired by the couple. As all these issues are in accordance with various elements of romantic love, the inductives side with the reductives and see no wrong in them, and the items form the second pattern of distribution (D/I=R).[4]

On the other hand, extramarital affairs violate many beliefs of romantic love. Clearly they negate the belief that there is one person or one love for each individual. While romantic love sees marriage as the "expected climax of a love affair," extramarital affairs must differentiate marriage and love. On the level of personhood, extramarital

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4. Items on "x-rated movie," "masturbation," and "pornography" also follow the second pattern of distribution. However, they are dropped from the present consideration, because they fit the second pattern less well than the four items included; besides, compared to the four items discussed, they are questions of minor importance in their being solitary behavior. Also, they are often interepreted as individual troubles rather than social problems.

TABLE 33

Romantic Love and Moral Issues

Patterns	Items[1]	Love[2]
D/I=R		±[3]
	Divorce with the right to remarry	
	Sexual relations with someone you really care about, but are neither married to nor engaged to.	
	Contraceptive birth control in marriage	
	Sexual relations with one's own fiance(e)	
D=I/R		-[4]
	For a married person to have sexual relations with someone other than a spouse.	
D/I/R		#[5]
	Sexual relations with a prostitute	
	For an unmarried man or woman to have sexual relations just for kicks--no love or commitment involved	
	A homosexual relationship between two consenting adults	
	Trial marriage	
	For a healthy man or woman to have himself/herself sterilized in order to avoid the possibility of having children	

1. "Terribly wrong" and "Seriously wrong"
2. Romantic love
3. Items are in accord with the tenets of the romantic love.
4. Items are in discord with the tenets of the romantic love.
5. Items are in dilemma with the tenets of the romantic love.

affairs may have to be built on dubiousness and falsehood for the self and others. The inductives consider extramarital affairs morally wrong and side with the deductives in upholding the position of Christian religious tradition.

The proportion of inductives condemning the last five issues of Table 33 falls somewhere between those of the deductives and the reductives. All five items present some ambiguity and dilemma--that is, the items are in accordance with some elements and in discordance with other elements of romantic love. Commercialization of sexual relations in prostitution directly goes against the fundamental claims of romantic love; love must be freely given and received. Also "sexual relations just for kicks--no love or commitment involved" violate the principle of romantic love that presupposes love in all sexual engagements. Homosexual relations state that love cannot be dictated by conventional wisdom and practices. Yet all three conducts are often interpreted as being caused by psychological defects of the persons involved. The inductives are unlikely to hold the individual responsible for actions that may be due to some imputed problems of the person.

"Trial marriage" may appear somewhat calculating and violate the belief that "one falls in love not by design and conscious choice." Yet trial marriage may be seen by some as the true test of a true love, because it demands to stand alone without the social support provided in conventional marriage situations. Some individuals might choose the way of trial marriage not, because they are not sure whether their love will last a marriage, but because they "know" that their love can triumph

over any trial. Or perhaps, trial marriages are chosen as simpler forms of serial marriages and based on the assumption of temporary and unpredictable nature of romantic love.

Sterilization "in order to avoid the possibility of having children" may allow the individual to be free. Yet it may also appear to involve long range planning and calculating preparation. To believers of romantic love, such long range and calculative approach to life may appear "unnatural" and "unfree" and, therefore, "unloving" and "unlovable."

Issues listed in Table 33 do not unequivocally support the hypothesis that romantic love is the decision rule used by the inductives in their approach to sexual and marital issues. Yet, on the whole, the inductives do appear to uphold issues that are in accordance with various elements of romantic love and discard issues that are in discord with other elements of the same romantic love. For items which are in accordance with some elements and in discordance with other elements of romantic love--that is, items that present certain degree of ambiguity and dilemma--the proportion of inductives condemning the behavior in question falls between those of the deductives and the reductives. Therefore, we can state that for marital sexual issues an important variable for the inductives is what has come to be known as "the romantic love complex."

Life and Quality of Life

Sacrifice of life at the altars of religion or patriotism for example, are not uncommon. However, in general, life is considered the most important value cherished by societies and their people. Nonetheless, even though life as such is valued, the question of the quality of life is often seen as critical as life itself. Throughout human history people were willing to risk their life to obtain, maintain, or increase values such as freedom, love, wealth, health, knowledge, and so forth. For them, life as such had little value unless it was accompanied by such qualities of life.

Within Christian tradition, "Human life, as a lofty gift of God, is sacred" (Haring, 1981: 4). Christians conceive of their god not only as a god of the dead but more so as a god of the living. According to Origen, "God takes away the deadness in us." But more decisively, St. Augustine conceived of his god as life itself and wrote "Only they can think of God without absurdity who think of him as life itself" (Miles, 1981: 7).

Yet, it is inviting to entertain the idea that the entire teaching of Jesus--in fact, his entire life itself--describes and prescribes a quality life. Moverover, the statement "Anyone who is an obstacle to bring down one of these little ones who have faith in me would be better drowned in the depth of the sea with a great millstone around his neck" (Matthew, 18: 6-7; Mark 9: 42-43; Luke 17: 2-3) may indicate that only "quality life" can justify life itself. Accordingly Christian tradition gives its highest admiration and honour to its martyrs, and the center

of the Christian experience has been expressed in the prayer, "We beg you, make us truly (emphasis added) alive" (Miles, 1981: 163).

Some theologians are also not hesitant to write "Christians do not need flight from death" (Haring, 1981: 81). Furthermore, they judge "prolonging a life irreversibly doomed to death can be meaningful if it allows the patient to reach out for the highest possible freedom in accepting death, and in his or her relationships honouring these decisive moments of life" (Haring, 1981: 82). Thus, for them, "Except in rare cases, any medical treatment of the moribund person that aims at prolonging life to the deteriment of consciousness, the capacity to communicate, and the identity of the person is radically irresponsible" (Haring, 1981: 94). Finally, they exhort believers to entrust themselves "into the hands of God in the deepest knowledge and sharing of the death and resurrection of Christ" that one could possibly reach in a life time (Haring, 1981: 82).

Also, in recent years, at least among some academicians, the "quality of life" issue has become a subject of study in itself, particularly among sociologists involved in the social indicators movement (Moberg, 1979: 2). Yet, any conception of "quality" is not possible unless it is based on some value premise as is in the case of Christian tradition, for example. Hence, "quality of life" has been a rather difficult concept to define and attempts to measure it have gone through many revisions. Most basically, "quality of life" is seen to mean the degree of goodness of life (Cotton, 1978), however "goodness" may be understood. Also quality of life presupposes life itself. Life is the

basic value in the question of quality of life. With romantic love, the inductives appear to use the values of both life and quality of life as important criteria for their decision-making.

At the same time, there is always the practical question of whose life and what kind of quality and for whom. True, the issue of life in concrete always raises discussion and conflict. Furthermore, the value of life and the quality of life occasionally appear to be in conflict. Is life so important it should be maintained even when it offers no quality to be cherished? Is life worth perserving when it is filled with suffering and evil? There is also the question of whose life when not all lives can be preserved or the quality of all lives maintained (Haring, 1981).

Table 34 presents six issues that directly involve the question of "life" and "quality of life." Each item is evaluated accordingly. The column marked "Life" states the relationship between a given item and the pursuits of life and quality of life. A sign of "+" indicates that in general the item is in accordance with the pursuits and a sign of "-" in discordance with the same pursuit. Items with a "#" present a certain degree of ambiguity in that they are in accordance with some aspects of the pursuits and in discordance with other aspects of the same pursuits.

On the whole, items listed in Table 34 suggest that the inductives side with the deductives and uphold the religious tradition in judging a behavior "morally wrong" if it endangers life and/or a certain quality of life. However, if the issues pose conflict and dilemma with regard

TABLE 34

Quality of Life and Moral Issues

Pattern	Item[1]	Life[2]
D=I/R		-[3]
	The regular unprescribed use of cocaine and barbiturates	
D/I/R		#[4]
	For a married couple to decide to terminate the wife's helathy pregnancy by abortion	
	For an unmarried person to terminate a healthy pregnancy by abortion	
	Giving a fatal dose of painless poison to someone you love and who asks you to do so and who is painfully and incurably ill	
	To end one's own life because a slow and painful death from a disease is certain and imminent	
	Drinking enough to get really "bombed"	

1. "Terribly wrong" and "Seriously wrong"
2. The relationship of the item to life and quality of life
3. The item endangers life and quality of life.
4. The items posing a dilemma with regard to life and and quality of life

to life and quality of life, that is, the issues are in accordance with some rules of ensuring life and/or quality of life and in discordance

with other rules of ensuring life and/or quality of life, then the inductives fall in between the deductives and the reductives in condemning such behavior. Yet there is dissensus between the larger society and religious tradition in their moral judgments of all issues included in the table.

The regular unprescribed use of dangerous drugs directly endangers the life of the user as well as certain qualities of life for the user and other individuals directly or indirectly connected with the user and is in discord with the values of life and quality of life. The inductives clearly side with the deductives and condemn such behavior (D=I/R).

The issue of abortion both within and outside of marriage not only involves the killing of the unborn life, it also involves the life and/or quality of life for the unborn and others directly or indirectly involved. Thus abortion becomes a conflict proposition. For example, it is often argued that the killing of the unborn would either enhance the quality of life or prevent the downgrading of life's quality for others involved. Thus, when there is an apparent conflict, the inductives depart significantly from both the reductives and the deductives (D/I/R).

Finally, euthanasia either for oneself or for someone else involves a genuine dilemma when the individual is painfully and incurably ill and death is imminent. The quality of life in such a state of life may be questioned. Within Christian tradition, life is a sacred value. Yet it does not endorse uses of "highly developed modern methods

in an inhuman way, to prolong the dying process at any cost" particularly if it does not facilitate the fullness of life (Haring, 1981: 102). "Drinking enough to get really 'bombed'" may violate the values of life and the quality of life. However, it is a minor and fleeting issue compared to euthanasia.

What is clear in Table 34 is that the pursuits of life and quality of life shape the item distribution of the six issues. When the issue is directly against values of life and quality of life as is the case in the regular uncontrolled use of dangerous drugs, the inductives clearly side with the deductives. When there is conflict between the life of the unborn and the quality of life for others as in the case of abortion, the inductives differ significantly from both the deductives and the reductives, even should the inductives be closer to the deductives than to the reductives. Finally, when there is conflict between life itself and the quality of life as in the case of painful and incurable illness, the inductives clearly differ from both the reductives and the deductives. Thus the question of life and quality of life interact with the positions of the larger society and religious tradition. They shape distribution patterns of items on life and quality of life.

Positive Thinking

As stated above, Janowitz (1978: 340) observes that the last half century of the United States has been characterized by "the inclination toward pessimism" both in popular culture and public affairs. Yet in the same period, the U.S. has witnessed the spread of optimistic view of human nature through popularization of works of Fromm (1952) and other

psychologists. During the same period, Christian theologians endeavored to revitalize the comforting images of God and Jesus, against the past harsh images of God and Jesus. Some Christian ministers preached "the power of positive thinking" and commanded "Expect the best and get it" (Peale, 1955).

In this surge toward optimism, sociologists made their own contribution by specifying how such positive thinking actually produces its expected results. The Thomas theorem stated that if a man defines situations as real, they are real in their consequences, and Merton (1968) developed the theorem even further in his concept of "the self-fulfilling prophecy." At this point, the Peale command "expect the best and get it" becomes "expect the best and the best will be yours."

In recent decades, both positive thinking and optimism have permeated all areas of life for they were developed by theologians, preached by ministers, popularized by psychologists, and received academic blessing from sociologists. Being open to all possibilities, the inductives would have been particularly vulnerable to the almost concerted effort toward optimism and positive thinking. Therefore we can entertain the hypothesis that one of the inductives' decision rules is whether or not the issue in question is optimistic and positive or pessimistic and negative.

Table 35 presents eight doctrinal statements which produced three different patterns of distribution. The larger society seldom makes any moral declaration on religious issues such as those listed in the table. Yet, at least indirectly and implicitly, the larger society tends to

disaffirm many doctrinal beliefs of Christian tradition.[5] In this way there is considerable dissensus between the larger society and religious tradition with regard to beliefs listed in Table 35.

Yet the items follow three different patterns of distribution, and it is suggested that the deductives follow the position of the religious tradition and the reductives the position of the larger society. The inductives would assent to doctrinal statements if they are pleasant, positive, affirming, comforting, and optimistic, and would dissent if they are not. That is, the inductives would side with the deductives in affirming certain items and with the reductives in disaffirming other items. The critical variable influencing the response pattern of the inductives is apparently whether or not the items are in accordance with what has become popularized as "positive thinking."

The belief items included in Table 35 are evaluated in terms of optimism and positive thinking. The column marked "Positive" states the relationship between a given item and the positive thinking. A sign of "+" indicates positive and optimistic belief items and a sign of "-" negative and pessimistic doctrinal beliefs. Items with a "≠" present certain degree of ambiguity and dilemma in that they are both positive and negative, and optimistic and pessimistic.

The belief in eternal punishment even for serious and unrepentent sinners is very discomforting and unpleasant, and the inductives clearly

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5. The table excludes "Christ rose from the dead" because its numerical distribution (16/81) places it on the border between the third and the fourth pattern.

TABLE 35

Positive Thinking and Doctrinal Beliefs

Patterns	Item[1]	Positive[2]
D/I=R		-[3]
	People are eternally punished if they have been seriously sinful and have not repented.	
D=I/R		+[4]
	God can be reached through prayer.	
	God's assistance is available to us at all times.	
	There is life after death.	
	Sacraments are occasions of special encounter with God.	
D/I/R		#[5]
	Jesus' death and resurrection have redeemed humankind from the power of sin.	
	The devil really exists.	
	A person should seek forgiveness in the sacrament of penance when he/she has committed a serious sin.	

1. "I believe firmly."
2. The relationship of the item with positive thinking.
3. The item is in discordance with positive thinking.
4. The items are in accordance with positive thinking.
5. The items pose dilemma to positive thinking.

side with the reductives (D/I=R). On the other hand, the beliefs that "God can be reached through prayer," "God's assistance is always available," "there is life after death," and "sacraments are occasions of special encounters with God" are very positive, pleasant, and comforting. The inductives side with the deductives (D=I/R).

As argued before, the belief that "Jesus' death and resurrection have redeemed humankind from the power of sin" is both positive and negative, comforting and discomforting, and pleasant and unpleasant, for it declares both redemption and sin, and resurrection and death. The belief that "a person should seek forgiveness in the sacrament of penance when he/she has committed a serious sin" also poses ambivalence as it points out sin and at the same time the possibility of forgivenss. Finally, the existence of devil presents the universe itself somehow darkend by evil. Yet the Christian belief in human freedom challenges all people toward the real possibility of triumph over the evils of the world. It is clear that all three doctrinal beliefs pose ambiguity, dilemma, and conflict. The inductives fall right in between the deductives and the reductives in affirming and denying those beliefs.

Mostly, the inductives appear to accept optimistic and positive thinking as a rule in their decision-making. The inductives affirm religious beliefs if they are optimistic, positive, and pleasant. If items point to the darker side of reality, the inductives disaffirm the beliefs, and side with the reductives. When items are ambivalent and double-barreled, that is, they point to both the darker and the brighter side of reality, the inductives differ far from the deductives and the

reductives. The Peale type of positive thinking appears to be an important issue for the inductives in their decision-making.

SUMMARY

Generally, the rate of assent to the Christian religious tradition is high among the deductives, moderate among the inductives, and low among the reductives. But the data also point to the fact that the three types of Loyolans produced four different patterns of differences in their rates of affirming the Christian religious tradition.

The rate of affirmation is high among the deductives and low among the reductives for most religious items, and their differences are almost always large. On the other hand, despite their rates of religious affirmation fall between the rate of the deductives and the rate of reductives, the inductives' differences from the deductives and the reductives do not remain constant.

In other words, for certain issues, the rate of religious affirmation was very similar among the three Berger types (D=I=R). For another set of issues, the rates of religious affirmation between the inductives and the reductives are very similar, and both the reductives and the inductives differ significantly from the deductives (D/I=R). For another set of issues, the rates of religious affirmation between the inductives and the deductives are very similar, and both the deductives and inductives vary significantly from the reductives in their rates of religious affirmation (D=I/R). Finally, the rates of religious affirmation differ considerably among all three Berger types (D/I/R).

These four patterns were identified most clearly in the distribution of individual items over the Berger types. Because the intermediate mixed types (ID, IRD, RI) almost invariably fell between their respective main types, ignoring them in the four patterns of differences only simplified the data analysis and presentation. Percentage differences in the rate of religious affirmation among the three types were just a simple method of data analysis for the given purpose.

Since the deductives subscribe to the authority of religious tradition and its guardian institution and the reductives to the authority of the larger society, the deductives and the reductives do not differ much if the two centers of authority agree. They would differ if the two centers of authority disagree. The inductives in their open-ended empirical approach take the two centers of authority seriously.

But for the inductives another important source of truth is human experiences, their own experiences and experiences of others. Thus particularly important for the inductive would be whether or not the item under consideration is in accordance with the human experiences. The nature of the item itself becomes critical in the decision-making process. Thus, both the authority of the larger society and that of religious tradition and the nature of the item itself would lead the three types to produce the given pattern of difference in their rates of affirming Christian religious tradition.

For items over which the authority of the larger society, religious tradition, and human experience take a similar position, the three types do not vary much in their responses to them (D=I=R). The rate of

condemning academic immorality is very similar among the deductives, the reductives, and the inductives. If the larger society and religious tradition disagree greatly, then the deductives and the reductives disagree greatly too.

If items are in accordance with various elements of romantic love, pursuits of life and quality of life, and commands of positive thinking, the inductives uphold those items. If the items posit ambiguity and dilemma by being in accordance with some aspects of romantic love, life and quality of life, and positive thinking, and in discordance with other aspects of them, the proportions of the inductives upholding those items fall between those of the deductives and the reductives. Finally, if the items negate romantic love, life and quality of life, and positive thinking, the inductives also negate those items.

Hence, it can be concluded that the deductives tend to follow the position of the religious tradition and the reductives the position of the larger society. While Berger proposes that the inductives should follow the direction of human experience, the present data indicate that what might be likened to romantic love, pursuits of life and quality of life, and positive thinking are some of the rules the inductives appear to be using in their decision-making--at least with regard to the doctrinal and moral beliefs of Christian religious tradition. This specification of "decision rules" of the inductives is the result of following the by-path indicated by the data. It is also an extension and refinement of Berger's thesis that the inductives should follow human experience in their approach to religious reflection and decision-mak-

ing.

The hypotheses examined in this chapter were not formulated explicitly at the start of the study. Yet the data support the hypotheses and further indicate the good quality of indicators developed to measure the three Berger options. If the hypotheses had been developed before the data analysis, the four patterns and variables underlying the patterns could have been a part of the external associations for the construct validation. Still, the present chapter provided further evidences of the construct validity of the indicators the assessment of which is the subject of the present study.

CHAPTER IX

SUMMARY AND DISCUSSION

The universal phenomena of social continuity and social change have justifiably occupied the center of sociological inquiry throughout the history of sociology. However, in general, sociological works on social change and continuity were dominated by a simple 'replacement' theory which holds that new social forms arise by invariably replacing older ones (Gannon, 1982: 174). Auguste Comte, the father of sociology, considered the persistence of a social reality from one period of time to another as "due to accident" (Bierstedt, 1978: 61).

Nevertheless, both ordinary human experience and the sociological concept of tradition testify to the ability of certain social realities to withstand the passage of time and the human capacity to invent ways of maintaining time-proven realities in ever-changing life contexts. In the broadest sense, the present study was proposed not only to resist such a simple replacement theory but also to examine the problem of change and continuity from a new perspective. More specifically, the phenomena of change and continuity are seen as intricately intertwined. Not only social change but social continuity constitute the reality of human history (Lidz, 1982: 288).

Whether explicitly or implicitly stated, an important part of the replacement theory of social change is that religion, especially in its

traditional forms, will disappear in the process of social change, particularly change toward modernity. In the classical period the general position was that religion as such would disappear. In contemporary sociology, the dominant position appears that religion as such is not only inherently social but also inherent to human existence, and if traditional religions disappear in modern society, new religions will rise to take their place.

In other words, religion has been the focal institution in many societies and, as such, it has been at the center of the sociological imagination. Early sociologists assumed with the dawn of modernity an eventual disappearance of religion (Bell, 1977; Bierstedt, 1978; Douglas, 1982), and the view of religion as an anachronistic institution has been incorporated into the "ideology of progress" among many contemporary sociologists (Glasner, 1977: 116; Lyon, 1983). Yet, in the United States, the most modernized society at this point in history, the majority of the people acknowledge their allegiance to various traditional religions (Cox, 1984).

Religion is one of the most universal and the oldest social realities that have survived the test of time and the vicissitudes of human history. Religion in modern society violates "the paradigm-induced expectations" and presents itself as an anomaly in sociology (Kuhn, 1970: 52-53). The phenomenon of religion in modern society is an excellent object of study for an understanding of change and continuity. More specifically it would unravel how and in what ways an element of tradition may persist through turbulent changes in the larger society.

In contemporary sociology, against variants of replacement theory of social change, Peter L. Berger proposed an alternative understanding of religious traditions in modern society. Most systemically, in The Heretical Imperative: Contemporary Possibilities of Religious Affirmation, Berger (1979: xi) states

> it is my position that modernity has plunged religion into a very specific crisis characterized by secularity, to be sure, but characterized more importantly by pluralism. In the pluralisitic situation...the authority of all religious traditions tends to be undermined. In this situation there are three major options, or "possibilities," for those who would maintain the tradition: they can reaffirm the authority of the tradition in defiance of the challenges to it; they can try to secularize the tradition; they can try to uncover and retrieve the experience embodied in the tradition....I call these three options, respectively, those of deduction, reduction, and induction.

For the most part, the deductive option asserts a given religious tradition regardless of the opposition and questioning by the larger society and deduces propositions on the basis of the tradition and its guardian institutions. The reductive option translates the tradition in terms of and in accordance with the language and understanding of the larger secular society. While respecting both the authority of the tradition and the secular society, the inductive option listens to human experiences for direction and wisdom. The deductive option finds truth and authority in tradition, the reductive option in the secular society, and the inductive option in human experiences.

Clearly, Berger contends that religious tradition may be maintained in these three different ways even in a pluralistic social situation. In fact, the three options may plausibly be considered ways of maintaining any tradition in any situation. In any case the thesis of

Berger has widely been discussed and judged worthy of an empirical examination which was the main task of the present study.

The first step in the empirical examination of any proposition involves developing measurements for concepts included in the proposition. The first step in the long process of measurement development involves assessments of the quality of indicators constructed. The present study assessed qualities of indicators developed to measure the three options Berger proposed in the Heretical Imperative.

A soul-searching self-examination within a complex organization is not so rare as it might seem to outsiders. Value-oriented leaders at the top of an organizational hierarchy often lead to daring corporate self-examination (Wood, 1984). Within the Roman Catholic organization, its most recent "examination of conscience" began under the leadership of Pope John XXIII in the form of the Second Vatican Council (1962-1965). Mandated by the Council, institutions within the Catholic denomination have made more earnest and intense self-examinations on various levels of their organizational structures (Kim, 1980). Loyola as a Catholic institution has also been "engaged in reflection about the mission of Loyola, its Catholic and Jesuit character, the shape of its undergraduate core curriculum, and the need to put greater emphasis on issues related to ethics and values" (Gannon and McNamara, 1982: 1).

In the spring of 1980, Loyola's sociology department and university ministry obtained a Loyola-Mellon grant for a study which was to provide empirical information about how present day Loyolans actually think or act with regard to religious beliefs, ethical values, and the

university's 'Jesuitness.' Members of the reseach group that carried out "The Study of Religious Values" constructed items that were to measure the three Berger options. The present study was an assessment of those indicators of the three options.

The focal question in the assessment of the quality of measurements includes considerations of both reliability and validity of the measures. First, two measures of the internal consistency (Cronbach's alpha and Armor's theta) were used to estimate the degree of reliability of the indicators. Second, for validity estimates, content-validity, criterion-related validity, and construct validity were assessed.

At the same time, all measures of both validity and reliability are only efforts to estimate the quality of given items. No indicators of an abstract concept can be perfect. It was on the basis of both reliability and validity estimates that the study reached the conclusion that the indicators are useful, but still only as a first step in the long process required for the development of any measure in social sciences.

Most important, the data supported hypotheses developed in order to estimate the construct validity of indicators of the three options. First, as hypothesized, many Loyolans took the inductive option, some Loyolans the reductive option, and few Loyolans the deductive option in their approach toward Christian religious tradition. Furthermore, the overall distribution of the three options remained highly constant even when a number of background variables were controlled. Likewise, the data supported the hypothesis on the combinational distributions. Rar-

est was the deductive and reductive combination. Also rare was any type of triple combinations. More frequently occuring were the inductive-reductive and the inductive-deductive combinations.

The data also supported the religious affirmation hypothesis. Both the deductive and inductive options were positively and the reductive option was negatively associated with various elements of Christian religious tradition. Furthermore, the predictive powers of the three options diminished little even when selected background variables were included in the regression analyses of religious variables. In fact, the variances accounted for by the Berger indexes after the variances explained by selected backgound variables were taken into account were often larger or as large as the amounts of variance explained by the background variables.

In addition, the hypothesis on the level of religious affirmation was supported by the data. Affirmation of Christian religious tradition was high among those with a large number of choices for the deductive option, moderate among those with a large number of choices for the inductive option, and low among those with a large number of choices for the reductive option.

In the process of data analysis for the primary purpose of the study, the following findings appeared interesting and worth reporting. Astute sociologists have long observed the selective tendencies of Americans in their approach toward various religious traditions. Recently others reported that the selective tendencies of Americans are "random," "unfocused," and "inconsistent." Today Loyolans do exhibit a similar

selectivity with regard to Christian religious tradition. Yet, their selectivity does not appear unfocused or chosen at random. A patterned selectivity approximates the religious character of Loyolans.

First, despite the fact Loyolans uphold the core elements of the Christian doctrinal beliefs, they are much more likely to express their belief in the doctrines of "grace and redemption" than in the doctrines of "sin and evil." Many Loyolans report their belief in life after death, the availability of God's assistance, and the power of prayer in reaching God; a few Loyolans report their belief in the existence of the devil and an eternal punishment for serious and unrepented sins.

The majority of Loyolans reject moral relativism which, among other notions, holds that "Sin is nothing more than what a particular culture considers wrong." Also most Loyolans concur with the principles of honesty and fairness in academic conduct and love and fidelity in human intimacy. At the same time, many Loyolans are in discord with the traditional positions on various life and marital issues. While Loyolans do not subscribe to moral relativism, they do appear to differentiate various moral issues in terms of the nature and severity of the issues involved. In the end, Loyolans uphold some traditional moral positions and discard others.

In terms of Christian religious images, Loyolans accept highly traditional images of God and Jesus. To many Loyolans God is "father" rather than "mother," and Jesus is a "good shepherd" rather than a "prophet." Loyolans prefer positive benevolent images rather than negative and severe images of both God and Jesus.

Thus Loyolans conform to the selective tendencies reported by various observers. Yet the data from Loyolans point for the first time to the pattern such tendencies take and question the reported randomness of such selective tendencies. When choice is possible or imperative, "comforting" rather than "challenging," "optimistic" rather than "pessimistic," "grace-filled" rather than "sin-filled," "hopeful" rather than "fateful," "reassuring" rather than "precarious," and "benevolent" rather than "severe" elements of their religious tradition are more readily chosen. A patterned selectivity describes how Loyolans in 1980's approach the Christian religious tradition.

In other areas of investigation, many Loyolans consider the academic rather than religious provisions of the University as advantages for attending Loyola. However, most Loyolans consider important various elements of the goals of Loyola as a Catholic Jesuit higher educational institution. Loyolans do report that they value people-oriented jobs more than they do jobs providing security, status, and self-satisfaction. As for their country, Loyolans mandate moral obligations to pursue peace and justice rather than attain military surpremacy and individual competitiveness.

Finally, the data showed that an important factor explaining the rates of religious affirmation among the three options was the relationship between the positions taken by two centers of authority, religious tradition and its guardian institution and the larger society. When an issue evokes dissensus between the religious tradition and the larger society, the rate of religious affirmation varies significantly among

the three options, and the inductive option is much more like the reductive than the deductive option in its rate of religious affirmation. However, when the issue evokes consensus between the two centers of authority, the rates of religious affirmation among the three options diverge but much less; and the inductive option is much more like the deductive rather than reductive option. Likewise, the data also show that, in addition to the relationship between the two centers of authority, the nature of issues themselves also moderates response patterns of individuals with varying frequencies of choices for the three options. Particularly important were what might be called beliefs in "romantic love complex," values of "life and quality of life," and "the positive thinking approach" to reality.

When the issue is in accordance with various components of the romantic love complex, life and quality of life pursuits, and the positive thinking approach to reality, the inductive option tends to be like the deductive option and upholds the position of the religious tradition. Issues that negate romantic love, values of life and quality of life, and the positive thinking approach to reality appear to lead inductives side with the reductives and repudiate the traditional stand on the issue. The inductives diverge from both the deductives and the reductives in their response to issues that pose ambiguity and dilemma with regard to the romantic love complex, pursuits of life and quality of life, and positive thinking.

The data indicate that both the relationship between positions taken by the larger society and the religious tradition and its guardian

institutions and the nature of the issue itself with regard to its relations to the romantic love complex, life and quality of life, and the positive thinking philosophy contribute to the patterns of responses by the three Berger options. The finding also demonstrates the validity of the indicators of the three options.

All estimates of both reliability and validity and other results of the study, on the whole, show that items constructed as measures of the three options were relatively good. However, both validity and reliability are only efforts to estimate the quality of given measures and no measurement of an abstract concept can be perfect. Hence, even if the indicators of the three options are judged highly useful, especially, as a first attempt at operationalizing such abstract phenomena as the three options, it is also recognized that indicators of the present study need further refinements.

First, the primary interests of the Study of Religious Values did not include an empirical examination of the three options of Berger. This is the reason the study did not provide much space for a larger number of indicators for the three options. Further studies are needed to develop and to test a greater number of indicators.

Second, the sample of the present study was limited to members of Loyola University of Chicago in 1980. Despite the efforts were made to assess the degree of comparability of Loyolans with different segments of the U.S. population and the results were highly encouraging, further studies are needed to determine how generalizable are the findings of the present study.

Finally, the present study operationalized the three options as ways of maintaining Christian religious tradition in modern pluralistic society. Although Berger himself developed the three options for the Christian religious tradition, the three options appear to apply to any religious tradition localized in a pluralistic situation. Further studies may be made applying the three options to non-Christian religious traditions in modern society. The three options may also work for maintenance of any tradition, whether directly religious or not, and they may be tested to see their value as a way of maintaining a given tradition in different social contexts.

Yet the present study provided an assessment of the quality of indicators developed to measure the deductive, the reductive, and the inductive options Berger proposed as "possibilities" for those who would maintain their religious tradition in a modern pluralistic society. More generally, the study also provides support to reports of selectivity, and indicates the direction of such selectivity. Besides, the present study attempted to examine afresh traditional religions in modern society and unraveled the nature of Christian religious tradition. Finally, and perhaps most importantly, the present study was an attempt to understand social change and continuity from a new perspective. Traditional religions have not completely disappeared from the scene of our modern world; new religions have not entirely replaced traditional religions. Both continuity and change constitute the core social reality.

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APPENDIX A

QUESTIONNAIRE

STUDY OF RELIGIOUS VALUES

LOYOLA UNIVERSITY OF CHICAGO

6525 North Sheridan Road, Chicago, Illinois 60626 * (312) 274-3000

BEGIN DECK 01

01-06/

STUDY OF RELIGIOUS VALUES

Last spring, Loyola's Sociology Department and University Ministry received a grant to study current religious beliefs and values of Loyola students, faculty, and staff. A principal aim of the study is to gain information that can help our continuing discussions about the character and mission of the university.

You are one of the students/faculty/staff selected at random to participate in this survey. Your cooperation in filling out this questionnaire will be extremely valuable in realizing the objectives we hope to achieve.

The questionnaire printed in this booklet is the outcome of many months of discussion and consultation with people inside and outside of Loyola in the fields of theology, sociology, psychology, ministry, and education, including faculty, administrators, staff, and students.

The questions cover a lot of ground--good ground, we hope, which will yield important information about who we are and what we think we are about. Some of the questions concern controversial issues, but no question is worded to impute or imply any judgment on our part. Your freedom to omit a response is always respected.

Similarly, the anonymity of your answers is guaranteed. The purpose of the code number on this page is to permit us to send follow-up letters to persons who do not return the questionnaire so we can obtain a high completion rate. We will remove any personal identification from the questionnaires before we begin analysis.

When you have filled out the entire questionnaire as completely and candidly as possible, please return it to the Department of Sociology in the enclosed envelope *within five days*.

If you have any questions, please call Donald LaMagdeleine at LSC--extension 155.

We thank you in advance for your time and thoughtful assistance in this important research project.

CONFIDENTIAL

INSTRUCTIONS

Answer the questions in the order in which they appear. The order has been arranged to make it easy for you to go from one question to another. Not every question is meant for every person; you will be directed to skip those questions that do not apply to you.

Please read each question carefully. Then circle the number of the answer that most closely fits you or reflects your present thinking.

Example:

70. How strict was your father (or stepfather) with you when you were growing up?

(CIRCLE ONE)

Very strict	1
Somewhat strict	2
Not strict at all	3

Follow any instructions appearing next to the number you have circled. These instructions may tell you to go to a different part of the question you are working on, or they may tell you to go on to a new question.

Example:

36. How often in your life have you had an experience where you felt as though you were very close to a powerful, spiritual force that seemed to lift you out of yourself?

(CIRCLE ONE)

Once or twice	1	-ANSWER A
Several times	2	-ANSWER A
Often	3	-ANSWER A
Never in my life	4	-GO TO 37
I cannot answer this question	5	-GO TO 37

A. How did this experience affect your life?

(CIRCLE AS MANY AS APPLY)

Not at all	1
I became more prayerful ..	2
I became a better person .	3
I was more considerate of others	4
I began to think of a church vocation	5
I knew everything would be all right	6

If there are no instructions appearing next to the number you have circled, always go to the next question.

In most of these questions you are asked to circle one number only. In some questions you are asked to circle numbers for all the answers that apply.

Please answer every question that applies to you. If none of the answers provided for a question seems exactly right, choose the one that comes closest.

BEGIN ON NEXT PAGE ⟶

1

OFFICE USE ONLY

We begin with some questions asking basic information about you.

BEGIN DECK 01

1. In what year were you born? 1 9 ___ ___ 07-08/

2. Are you male or female?

(CIRCLE ONE)

Female 1
Male 2

09/

3. To which group do you belong?

(CIRCLE ONE)

White 1
Black 2
Hispanic (Mexican, Puerto Rican, Cuban, or other Spanish background) 3
Asian/Pacific Islander 4
North American Indian, Alaskan native 5
Other (WHICH ONE?)_____ 6

10/

4. Which one of the following categories comes closest to the type of place in which you were raised?

(CIRCLE ONE)

Farm or open country 1
A small town or city under 50,000 population but not a suburb of a large city 2
A suburb of a large city 3
Within a city with a population of at least 50,000 but less than one million 4
Within a city of over one million in population 5

11/

5. What is your present religion?

(CIRCLE ONE)

Protestant 1
Catholic 2
Jewish 3
Other (WHICH ONE?)_____ 4
None 5

12/

A. Were you raised in a religion different than the one you marked above?

(CIRCLE ONE)

Yes 1
No 2

13/

OFFICE USE ONLY

DECK 01

6. From what country or part of the world did your ancestors originally come?

IF THEY CAME FROM MORE THAN ONE COUNTRY, CIRCLE THE ONE THAT YOU FEEL CLOSEST TO.

IF YOU CANNOT CHOOSE BETWEEN THEM, CIRCLE CAN'T CHOOSE.

COUNTRY	(CIRCLE ONE)		
Africa	01	Netherlands (Dutch/Holland)	18
Austria	02	Norway	19
Canada (French)	03	Philippines	20
Canada (Other)	04	Poland	21
China	05	Puerto Rico	22
Czechoslovakia	06	Russia (USSR)	23
Denmark	07	Scotland	24
England and Wales	08	Spain	25
Finland	09	Sweden	26
France	10	Switzerland	27
Germany	11	West Indies	28
Greece	12	Other (*What country?*)	
Hungary	13	_____	29
Ireland	14	Don't know	98
Italy	15	Can't choose	90
Japan	16		
Mexico	17		

14-15/

7. What is the highest level of education you hope to complete?

(CIRCLE ONE)

Complete some college	1
Graduate from college	2
Complete Graduate School with a degree such as an M.A. or M.S.	3
Graduate from Business School with an M.B.A. degree	4
Graduate with a master's degree in social work, education, ministry or a similar field	5
Graduate with a Ph.D. or Ed.D. degree	6
Graduate with a law degree	7
Graduate with a doctor's degree in medicine, dentistry, osteopathy, vetrinary medicine	8
I have already completed the highest level of formal education I plan to	9

16-17/

OFFICE USE ONLY

DECK 01

8. What is the highest level of education you have already completed?

(CIRCLE ONE)

18-19/

Less than high school graduate	1
Graduate from high school	2
Graduate from technical or vocational school	3
Completed some college or graduated from a 2-year Junior College	4
Graduate from a 4-year college or university	5
Completed some graduate work	6
Graduate with a master's degree	7
Graduate with a Ph.D. or Ed.D. degree	8
Graduate with a professional degree in medicine, law, dentistry, nursing, etc.	9

9. If you are currently studying for an academic or professional degree or have completed a degree, in what field is it?

IF YOU HAVE DEGREES IN MORE THAN ONE FIELD, OR ARE MAJORING IN MORE THAN ONE DISCIPLINE, CIRCLE THE ONE YOU CONSIDER PRIMARY OR WITH WHICH YOU MOST IDENTIFY. IF YOU HAVE NO MAJOR YET, THEN SKIP TO Q. 10.

20-21/

FIELD	(CIRCLE ONE)		
Medicine	01	Nursing	09
Law	02	Dentistry	10
Biological sciences	03	Medical/dental technology	11
Physical sciences	04	Social work	12
Humanities (including history and philosophy)	05	Business	13
Mathematics	06	Fine Arts	14
Education	07	Theology (including Pastoral Studies)	15
Social or behavioral sciences	08	Other (*What field?*) _____	16

10. FOR STUDENTS ONLY. *IF NOT A STUDENT, SKIP TO Q. 11.*

Are you currently enrolled as a full-time or part-time student?

(CIRCLE ONE)

22/

Full-time	1
Part-time	2

OFFICE USE ONLY

DECK 01

A. During the school year do you:

(CIRCLE ONE)

Live on campus ..... 1 — 23/

Live near campus 2

Commute to campus 3

B. If you also work at a paying job during the school year, how many hours per week do you usually work?

(CIRCLE ONE)

10 hours or less ..... 1 — 24/

11-20 hours 2

21-30 hours 3

31-40 hours 4

40 hours or more 5

I don't usually work 6

---

11. FOR NON-STUDENTS ONLY. *IF YOU ARE CURRENTLY A STUDENT, SKIP TO Q. 12.*

In which category would you classify yourself?

(CIRCLE ONE)

Administration (Vice-President, Associate Vice-President, Dean, Associate/Assistant Dean, Department Chair, Program Director) ..... 1 — 25/

Faculty ..... 2 *ANSWER A & C*

Staff ..... 3 *ANSWER B & C*

A. IF FACULTY: what is your rank?

(CIRCLE ONE)

Professor ..... 1 — 26/

Associate Professor 2

Assistant Professor 3

Instructor 4

Lecturer or Adjunct Faculty 5

Clinical Faculty 6

B. IF STAFF: what type of work do you do?

(CIRCLE ONE)

Clerical ..... 1 — 27/

Non-clerical (security, maintenance, etc.) 2

Supervisory 3

Professional (University Ministry, Health Services, Counseling, etc.) 4

C. How many years have you worked at Loyola?

(CIRCLE ONE)

Less than two years ... 1 — 28/

2-4 years 2

5-7 years 3

8-10 years 4

11-15 years 5

16-20 years 6

More than 20 years 7

OFFICE USE ONLY

DECK 01

Now we ask your opinions about Loyola and about educational goals in general.

12. As you see it, what, if any, are the advantages of attending Loyola? Please show how important each of the following factors are in your judgment.

(CIRCLE ONE NUMBER BESIDE EACH STATEMENT)

	Very important	Somewhat important	Not too important	Not important	
a. Exposure to a religious atmosphere	1	2	3	4	29/
b. Better teachers	1	2	3	4	30/
c. Teachers give more time to students	1	2	3	4	31/
d. Better academic programs	1	2	3	4	32/
e. The emphasis on liberal education	1	2	3	4	33/
f. It is a Catholic university	1	2	3	4	34/
g. More is demanded of students	1	2	3	4	35/
h. The opportunity to take a variety of theology courses	1	2	3	4	36/
i. Better chance of being accepted into a good professional or graduate school	1	2	3	4	37/
j. More stress on values	1	2	3	4	38/
k. Practical considerations like location, cost, times at which courses are offered, etc.	1	2	3	4	39/

13. What about educating people in the content, strategy, and spirituality of justice and peace? Would you mostly favor or oppose more attention being given to this in all Loyola's undergraduate programs?

(CIRCLE ONE)

Strongly favor 1
Favor 2
Neutral 3
Oppose 4
Strongly oppose 5
I don't know enough about this to make any response 6

40/

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DECK 01

14. According to its catalog, as a Catholic university Loyola emphasizes the values of personal growth and concern for others. How do you think the following groups in the university promote these values? From the responses below choose the one that comes closest to your present opinion and then circle the corresponding number beside each item.

1 = Strongly promotes these values
2 = Promotes these values a little
3 = Neither promotes nor hinders these values
4 = Somewhat hinders these values
5 = Strongly hinders these values
6 = I don't know enough about this group

(CIRCLE ONE NUMBER BESIDE EACH STATEMENT)

a.	Academic administration	1	2	3	4	5	6	41/
b.	Security	1	2	3	4	5	6	42/
c.	Faculty	1	2	3	4	5	6	43/
d.	Maintenance	1	2	3	4	5	6	44/
e.	University ministry	1	2	3	4	5	6	45/
f.	Financial aid office	1	2	3	4	5	6	46/
g.	Counseling services	1	2	3	4	5	6	47/
h.	Food services	1	2	3	4	5	6	48/
i.	Library	1	2	3	4	5	6	49/
j.	Housing	1	2	3	4	5	6	50/
k.	Health services	1	2	3	4	5	6	51/
l.	Student services	1	2	3	4	5	6	52/

15. Here is a list of goals which relate to the character of Catholic Jesuit higher education. As you see it, what importance do you give to becoming:

(CIRCLE ONE NUMBER BESIDE EACH STATEMENT)

		High importance	Medium importance	Little importance	No importance	
a.	a person aware of today's society and actively concerned for the future of the human race.	1	2	3	4	53/
b.	a person of reflection and critical judgment.	1	2	3	4	54/
c.	a person for others.	1	2	3	4	55/
d.	a person aware of his/her religious vocation.	1	2	3	4	56/
e.	a person responsible to his/her brothers/sisters and to history.	1	2	3	4	57/
f.	a person formed with a passion for justice.	1	2	3	4	58/

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DECK 01

16. Taking the same goals listed in the previous question, what importance is given by the faculty you know to fostering students' growth in becoming:

(CIRCLE ONE NUMBER BESIDE EACH STATEMENT)

	High importance	Medium importance	Little importance	No importance	
a. persons aware of today's society and actively concerned for the future of the human race.	1	2	3	4	59/
b. persons of reflection and critical judgment.	1	2	3	4	60/
c. persons for others.	1	2	3	4	61/
d. persons aware of their religious vocation.	1	2	3	4	62/
e. persons responsible to their brothers/sisters and to history.	1	2	3	4	63/
f. persons formed with a passion for justice.	1	2	3	4	64/

17. What importance do you find other students at Loyola give these goals? Becoming:

(CIRCLE ONE NUMBER BESIDE EACH STATEMENT)

	High importance	Medium importance	Low importance	No importance	
a. persons aware of today's society and actively concerned for the future of the human race.	1	2	3	4	65/
b. persons of reflection and critical judgment.	1	2	3	4	66/
c. persons for others.	1	2	3	4	67/
d. persons aware of their religious vocation.	1	2	3	4	68/
e. persons responsible to their brothers/sisters and to history.	1	2	3	4	69/
f. persons formed with a passion for justice.	1	2	3	4	70/

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BEGIN DECK 02

All of us must make decisions about many moral issues in today's world. What are yours?

18. Here is a list of different kinds of behavior. How right or wrong do you think each is? Or do you think some are neither necessarily right nor necessarily wrong?

(CIRCLE ONE NUMBER BESIDE EACH STATEMENT)

	Terribly wrong	Seriously wrong	Somewhat wrong	Neither necessarily right nor necessarily wrong	Sometimes right	Usually right	Always right	
a. Contraceptive birth control in marriage	1	2	3	4	5	6	7	07/
b. For an unmarried man or woman to have sexual relations just for kicks--no love or commitment involved	1	2	3	4	5	6	7	08/
c. To give a fatal dose of painless poison to someone you love who asks you to do so and who is painfully and incurably ill	1	2	3	4	5	6	7	09/
d. Smoking marijuana	1	2	3	4	5	6	7	10/
e. For a healthy man or woman to have himself/herself sterilized in order to avoid the possibility of having children	1	2	3	4	5	6	7	11/
f. The habit of masturbating regularly	1	2	3	4	5	6	7	12/
g. Divorce with the right to remarry	1	2	3	4	5	6	7	13/
h. Drinking enough to get really "bombed"	1	2	3	4	5	6	7	14/
i. The regular unprescribed use of cocaine and barbiturates	1	2	3	4	5	6	7	15/
j. Sexual relations with someone you really care about, but are neither married to nor engaged to	1	2	3	4	5	6	7	16/

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OFFICE USE ONLY

DECK 02

	Terribly wrong	Seriously wrong	Somewhat wrong	Neither necessarily right nor necessarily wrong	Sometimes right	Usually right	Always right	
k. Reading pornographic magazines	1	2	3	4	5	6	7	17/
l. For a college student to hand in a term paper which is not the result of his/her own work	1	2	3	4	5	6	7	18/
m. Sexual relations with one's own fiance(e)	1	2	3	4	5	6	7	19/
n. For a teacher to propagandize when he/she claims to be objective	1	2	3	4	5	6	7	20/
o. For a married couple to decide to terminate the wife's healthy pregnancy by abortion	1	2	3	4	5	6	7	21/
p. Attending an X-rated movie	1	2	3	4	5	6	7	22/
q. To end one's own life because a slow and painful death from a disease is certain and imminent	1	2	3	4	5	6	7	23/
r. Sexual relations with a prostitute	1	2	3	4	5	6	7	24/
s. For a scholar to distort his/her research results for publication	1	2	3	4	5	6	7	25/
t. A homosexual relationship between two consenting adults	1	2	3	4	5	6	7	26/
u. To tamper with a fellow student's work in a way that he/she will probably receive a lower grade	1	2	3	4	5	6	7	27/
v. For a married person to have sexual relations with someone other than a spouse	1	2	3	4	5	6	7	28/
w. For a college student to cheat on a semester exam	1	2	3	4	5	6	7	29/
x. For an unmarried person to terminate a healthy pregnancy by abortion	1	2	3	4	5	6	7	30/
y. Drinking enough to "feel good"	1	2	3	4	5	6	7	31/
z. Trial marriage	1	2	3	4	5	6	7	32/

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OFFICE USE ONLY

DECK 02

Imaginary situations: what would you do?

19. Here is a situation in which some people actually find themselves. Imagine this is happening to you. How close would each of the following statements be to your own reaction to such a situation?

You have just visited your doctor and he has told you that you have less than a year to live. He has said that your disease is incurable.

PLEASE CIRCLE A NUMBER ON EACH LINE TO INDICATE IF THE STATEMENT COMES VERY CLOSE TO YOUR FEELINGS, NOT AT ALL CLOSE, OR IS SOMEWHERE IN BETWEEN.

	Very close ..... Not at all close	
A. It will all work out for the best somehow.	1 ... 2 ... 3 ... 4 ... 5	33/
B. No one should question the goodness of God's decision about death.	1 ... 2 ... 3 ... 4 ... 5	34/
C. There is nothing to do but wait for the end.	1 ... 2 ... 3 ... 4 ... 5	35/
D. I am angry and depressed at the unfairness of it all.	1 ... 2 ... 3 ... 4 ... 5	36/
E. I am thankful for the life I have had.	1 ... 2 ... 3 ... 4 ... 5	37/
F. I cannot explain why this has happened to me, but I still believe in God's love.	1 ... 2 ... 3 ... 4 ... 5	38/

20. Here is another situation in which people find themselves. Imagine that one of your parents is dying a slow and painful death. How close would each of the following statements be to your own reaction to this?

(CIRCLE ONE NUMBER FOR EACH STATEMENT)

	Very close ..... Not at all close	
A. They are in pain now, but they will soon be at peace.	1 ... 2 ... 3 ... 4 ... 5	39/
B. Everything that happens is God's will and cannot be bad.	1 ... 2 ... 3 ... 4 ... 5	40/
C. There is nothing to do but wait for the end.	1 ... 2 ... 3 ... 4 ... 5	41/
D. This waiting is inhuman for them; I hope it ends soon.	1 ... 2 ... 3 ... 4 ... 5	42/
E. We can at least be thankful for the good life we have had together.	1 ... 2 ... 3 ... 4 ... 5	43/
F. This is tragic, but death is not the ultimate end for us.	1 ... 2 ... 3 ... 4 ... 5	44/

OFFICE USE ONLY

DECK 02

21. Imagine that you have just had a child and that the doctor has informed you that it will be mentally retarded. Which, if any, of the following statements comes closest to your own feelings about this situation?

PLEASE CIRCLE A NUMBER ON EACH LINE TO INDICATE IF THE STATEMENT COMES VERY CLOSE TO YOUR FEELINGS, NOT AT ALL CLOSE, OR IS SOMEWHERE IN BETWEEN.

	Very close ..... Not at all close	
A. We will try to take care of this child, but it may have to be put in an institution; either way it will work out.	1 ... 2 ... 3 ... 4 ... 5	45/
B. God has his own reasons for sending this child to us.	1 ... 2 ... 3 ... 4 ... 5	46/
C. We must learn to accept this situation.	1 ... 2 ... 3 ... 4 ... 5	47/
D. I love the baby, but why me?	1 ... 2 ... 3 ... 4 ... 5	48/
E. I am just plain glad to have the child here.	1 ... 2 ... 3 ... 4 ... 5	49/
F. God has sent us a heavy cross to bear and a special child to love.	1 ... 2 ... 3 ... 4 ... 5	50/

22. Almost every year hurricanes or other natural disasters level homes, flood towns, destroy property, and take human lives. How can we make sense of such disasters, which happen, apparently, by chance? Which of the following statements comes closest to describing your feelings?

(CIRCLE ONE NUMBER FOR EACH STATEMENT)

	Very close ..... Not at all close	
A. We can never really understand these things, but they usually have some unexpected good effect.	1 ... 2 ... 3 ... 4 ... 5	51/
B. We cannot know the reasons, but God knows them.	1 ... 2 ... 3 ... 4 ... 5	52/
C. We cannot know why these occur and we have to learn to live with that fact.	1 ... 2 ... 3 ... 4 ... 5	53/
D. The government is responsible for seeing that these do as little harm as possible.	1 ... 2 ... 3 ... 4 ... 5	54/
E. I am grateful I don't live in a hurricane area.	1 ... 2 ... 3 ... 4 ... 5	55/
F. I am unable to explain why these things happen, but I still believe in God's love.	1 ... 2 ... 3 ... 4 ... 5	56/

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DECK 02

Here are some questions about your idea of God.

23. When you think about God, how likely are each of these images to come to your mind?

(CIRCLE ONE NUMBER FOR EACH WORD)

	Extremely likely	Somewhat likely	Not too likely	Not likely at all	
Judge	1	2	3	4	57/
Protector	1	2	3	4	58/
Redeemer	1	2	3	4	59/
Lover	1	2	3	4	60/
Master	1	2	3	4	61/
Mother	1	2	3	4	62/
Creator	1	2	3	4	63/
Father	1	2	3	4	64/

24. Here are some words people sometimes associate with Jesus. How likely is each one of them to come to your mind when you think about Jesus?

(CIRCLE ONE NUMBER FOR EACH WORD)

	Extremely likely	Somewhat likely	Not too likely	Not likely at all	
Gentle	1	2	3	4	65/
Stern	1	2	3	4	66/
Warm	1	2	3	4	67/
Distant	1	2	3	4	68/
Demanding	1	2	3	4	69/
Patient	1	2	3	4	70/
Irrelevant	1	2	3	4	71/
Challenging	1	2	3	4	72/
Comforting	1	2	3	4	73/

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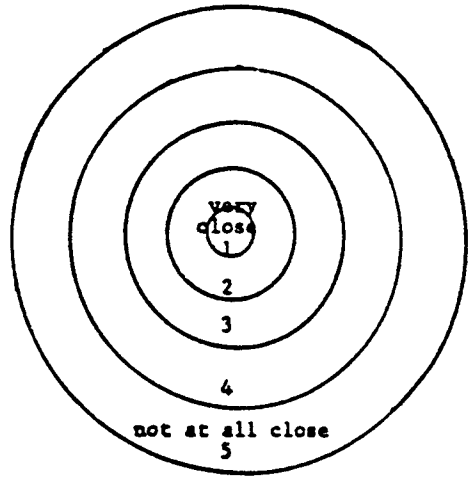
BEGIN DECK 03



25. Please look at the circles above. The rings are meant to show how close or distant you feel in certain relationships.

The inside circle--1--stands for "very close." The outside circle--5--stands for "not at all close." The other circles stand for closeness in between.

For each relationship, please show what numbered ring best represents how close you feel.

(CIRCLE ONE NUMBER BESIDE EACH PHRASE)

		Very close				Not all all close	
A.	How close do you feel to God most of the time?	1	2	3	4	5	07/
B.	How close did you feel to God five years ago?	1	2	3	4	5	08/
C.	How close do you feel to the church/synagogue you belong to?	1	2	3	4	5	09/
D.	How close did you feel five years ago to the church/synagogue you belonged to?	1	2	3	4	5	10/
E.	IF CATHOLIC: *IF NOT, GO TO Q. 26*						
	How close do you feel to your local parish?	1	2	3	4	5	11/
	How close did you feel to your parish five years ago? (Please answer even if you changed parishes.)	1	2	3	4	5	12/

14

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DECK 03

What is your idea of the ideal job?

26. People have different values they would look for in the "ideal" job or profession. Some of these values are listed below. As you read this list, consider what importance you would give to each of these statements in determining what for you would make a job or career "ideal."

(CIRCLE ONE NUMBER BESIDE EACH STATEMENT)

	High importance	Some importance	I can't make up my mind	Low importance	No importance	
a. Lets me be helpful to others	1	2	3	4	5	13/
b. Lets me work with people, not things	1	2	3	4	5	14/
c. Permits me to be creative	1	2	3	4	5	15/
d. Leaves me free from supervision by others	1	2	3	4	5	16/
e. Lets me exercise leadership	1	2	3	4	5	17/
f. Lets me earn a good deal of money	1	2	3	4	5	18/
g. Allows me to look to a stable future	1	2	3	4	5	19/
h. Provides me with adventure	1	2	3	4	5	20/
i. Gives me social status and prestige	1	2	3	4	5	21/
j. Allows me more time to spend with my family	1	2	3	4	5	22/
k. Gives me more time for myself and my own interests	1	2	3	4	5	23/

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DECK 03

Religious experience, as well as religious belief, varies much from individual to individual. Please tell us about yours.

27. How often in your life have you had an experience where you felt as though you were very close to a powerful, spiritual force that seemed to lift you out of youself?

(CIRCLE ONE)

Once or twice	1	-ANSWER A	24/
Several times	2	-ANSWER A	
Often	3	-ANSWER A	
Never in my life	4	-GO TO 28	
I cannot answer this question	5	-GO TO 28	

A. How did this experience affect your life?

(CIRCLE AS MANY AS APPLY)

Not at all	1	25/
I became more prayerful	2	26/
I became a better person	3	27/
I was more considerate of others	4	28/
I began to think of a church vocation	5	29/
I knew everything would be all right	6	30/

28. Have you ever felt that you were in close direct contact with "the Sacred" or "the Holy"?

(CIRCLE ONE)

Once or twice	1	31/
Several times	2	
Often	3	
Never in my life	4	
I cannot answer this question	5	

29. How religious would you say you are at the present time?

(CIRCLE ONE)

Very religious	1	Not too religious	3	32/
Somewhat religious	2	Not at all religious	4	

A. IF YOU ARE CURRENTLY MARRIED: IF NOT, GO TO NEXT QUESTION.

How religious would you say your spouse is at the present time?

(CIRCLE ONE)

Very religious	1	Not too religious	3	33/
Somewhat religious	2	Not at all religious	4	

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DECK 03

30. Please indicate how often you do each of the following. (If one of these practices does not apply to you because it not a practice of your religion, then leave it blank and go to the next one.)

(CIRCLE ONE NUMBER BESIDE EACH STATEMENT)

	Every day	Several times a week	Once a week	2 or 3 times a month	Once a month	Several times a year	About once a year or less	Not at all	
A. How often do you go to Mass, to church or to synagogue?	1	2	3	4	5	6	7	8	34/
B. How often do you receive Communion?	1	2	3	4	5	6	7	8	35/
C. How often do you go to Confession?	1	2	3	4	5	6	7	8	36/
D. About how often do you pray privately?	1	2	3	4	5	6	7	8	37/

31. In the last year or two, have you done any of these things?

(CIRCLE ONE NUMBER BESIDE EACH STATEMENT)

	Yes many times	Yes several times	Yes once or twice	No	
Gone on a retreat	1	2	3	4	38/
Read a spiritual book	1	2	3	4	39/
Read a religious newspaper or magazine	1	2	3	4	40/
Listened to a religious radio or TV program	1	2	3	4	41/
Had a serious conversation with a priest, minister or rabbi about personal or religious problems	1	2	3	4	42/
Attended a prayer meeting	1	2	3	4	43/
Attended a marriage-related religious program (Cana or pre-Cana Conference, Marriage Encounter, etc.)	1	2	3	4	44/
Had a serious conversation about religion	1	2	3	4	45/

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DECK 03

32. To what extent are you active in an organization or group sponsored by your local parish, church or synagogue?

(CIRCLE ONE)

Very active	1	46/
Fairly active	2	
Seldom active	3	
Not active at all	4	

33. To what extent do you participate in activities sponsored by Loyola's University Ministry (e.g., campus masses, retreats, Hunger Week Program, etc.)?

(CIRCLE ONE)

Very active	1	47/
Fairly active	2	
Seldom active	3	
Not active at all	4	

34. There has been increasing interest over the last few years in the activities below. Please show whether or not you have ever participated in each activity.

(CIRCLE ONE NUMBER BESIDE EACH GROUP)

	Yes	No	
A. Transcendental meditation	1	2	48/
B. Yoga	1	2	49/
C. Zen	1	2	50/
D. EST (Erhard Seminar Training)	1	2	51/
E. Psychoanalysis or psychotherapy	1	2	52/
F. Encounter groups (of any type)	1	2	53/
G. AA, Alateen, Gamblers Anonymous, or other self-help groups	1	2	54/

35. For each of the following groups, show whether or not you have participated in each one.

(CIRCLE ONE NUMBER BESIDE EACH GROUP)

	Yes	No	
A. Right to Life groups (of any type)	1	2	55/
B. Catholics United for the Faith	1	2	56/
C. Charismatic or Pentecostal groups	1	2	57/
D. Legion of Mary	1	2	58/
E. St. Vincent de Paul Society	1	2	59/
F. Campus Crusade, Young Life, Inter-Varsity Fellowship or similar groups	1	2	60/

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DECK 03

36. The statements below are about what people believe. For each statement, circle one number to indicate the extent to which you believe it.

(CIRCLE ONE NUMBER BESIDE EACH STATEMENT)

	I believe firmly	I believe with some doubts	I have serious doubts	I do not believe	This is not relevant to my belief	
A. While we are born with an innate goodness, human nature also has a fundamental tendency toward evil.	1	2	3	4	5	61/
B. People are eternally punished if they have been seriously sinful and have not repented.	1	2	3	4	5	62/
C. The Devil really exists.	1	2	3	4	5	63/
D. Sacraments are occasions of special encounter with God.	1	2	3	4	5	64/
E. God's assistance is available to us at all times.	1	2	3	4	5	65/
F. There is life after death.	1	2	3	4	5	66/
G. There is no definite proof that God exists.	1	2	3	4	5	67/
H. A person should seek forgiveness in the sacrament of penance when he/she has committed a serious sin.	1	2	3	4	5	68/
I. Christ rose from the dead.	1	2	3	4	5	69/
J. Jesus' death and resurrection have redeemed humankind from the power of sin.	1	2	3	4	5	70/
K. God can be reached through prayer.	1	2	3	4	5	71/

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BEGIN DECK 04

37. Here are some ways of learning about life and the forces governing it. Please indicate how much you think you can learn about life . . .

(CIRCLE ONE NUMBER BESIDE EACH PHRASE)

	A lot	A fair amount	Only a little	Nothing	
a. from religious teachings?	1	2	3	4	07/
b. from poetry, art or music?	1	2	3	4	08/
c. from psychology?	1	2	3	4	09/
d. from talking with friends?	1	2	3	4	10/
e. from private reflection or meditation?	1	2	3	4	11/
f. from getting close to nature?	1	2	3	4	12/

38. Here are some statements about prayer. Do you agree or disagree with them?

(CIRCLE ONE NUMBER BESIDE EACH PHRASE)

	Agree	Disagree	Don't Know	
A. Prayer gives me peace of mind	1	2	3	13/
B. Prayer honors God.	1	2	3	14/
C. Prayer makes up for past failings to some degree.	1	2	3	15/
D. Prayer helps me adjust to life and its problems.	1	2	3	16/
E. Prayer offers thanks to God.	1	2	3	17/
F. Prayer helps me get something special when I want it.	1	2	3	18/

39. Do you think that some of the above sentences in question 38 make more important statements about prayer than others?

IF YOU DO, go back and rank the two which you think are more important and write the letter (A,B,C, through F) preceding that statement on the lines below.

Most important reason: _____ 19/

Second most important reason: _____ 20/

IF YOU DO NOT, then check here _____ and go on to question 40.

20

OFFICE USE ONL

DECK 04

Many social issues call for our attention in today's world. What are your priorities on the following issues?

40. For each of the statements below, how strong a moral obligation do you think Americans have to support the action indicated?

CIRCLE THE NUMBER WHICH MOST CLOSELY APPROXIMATES YOUR JUDGMENT IN EACH CASE, USING THE FOLLOWING CODE:

1 = A strong obligation to support
2 = Some obligation to support
3 = No obligation either way
4 = Some obligation to oppose
5 = Strong obligation to oppose

A.	Effective action for eliminating racial discrimination	1 ... 2 ... 3 ... 4 ... 5	21/
B.	Action for world disarmament	1 ... 2 ... 3 ... 4 ... 5	22/
C.	Eliminating poverty in this country	1 ... 2 ... 3 ... 4 ... 5	23/
D.	Keeping business as free as possible from federal/state regulation	1 ... 2 ... 3 ... 4 ... 5	24/
E.	Effective alternatives to abortion	1 ... 2 ... 3 ... 4 ... 5	25/
F.	Equal pay for equal work and equal opportunities for advancement regardless of a worker's sex	1 ... 2 ... 3 ... 4 ... 5	26/
G.	A defense budget that will enable us to achieve military supremacy in the world	1 ... 2 ... 3 ... 4 ... 5	27/
H.	Equal education opportunities for all citizens	1 ... 2 ... 3 ... 4 ... 5	28/
I.	Promoting the values of competiveness and individual achievement	1 ... 2 ... 3 ... 4 ... 5	29/
J.	Promoting the development and growth of nuclear power plants in the future	1 ... 2 ... 3 ... 4 ... 5	30/
K.	Giving some money to the poor, even though the person has a hard time making ends meet	1 ... 2 ... 3 ... 4 ... 5	31/
L.	Resisting the re-institution of a military draft in the U.S.	1 ... 2 ... 3 ... 4 ... 5	32/

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DECK 04

41. Are you presently involved in any volunteer work (e.g., reading for the blind, working with handicapped or retarded children, community or church service work, etc.)?

(CIRCLE ONE)

Yes ..... 1 -ANSWER A — 33/
No ..... 2 -ANSWER B

A. IF YES: On the average, how many hours of work do you volunteer each week?

(CIRCLE ONE)

Less than 2 hours ..... 1 — 34/
2 - 5 hours 2
6 - 10 hours 3
More than 10 hours 4

B. IF NO: Would you like to?

(CIRCLE ONE)

Yes, if I had time ..... 1 — 35/
Yes, if I knew any projects that needed help 2
No 3

Different emphases are given to age-old beliefs by many people today. In the next six questions we ask your opinion about several of these beliefs.

42. Because sexuality and sexual morality are vitally important dimensions of life, they are strongly influenced by one's religious beliefs. Which of the following statements best expresses your understanding of how religion should influence sexual behavior.

(CIRCLE ONE)

a. The church has a right to define what is right and wrong in the area of sexual morality ..... 1 — 36/

b. Only the individual has the right to define what is right and wrong in the area of sexual morality 2

c. Although it is ultimately my responsibility, I must take seriously what the church says in decisions about sexual morality 3

---

43. My personal belief on life after death is:

(CIRCLE ONE)

a. After death I will exist as an individual and will be rewarded or punished for what I did in this life ..... 1 — 37/

b. I will live on after death in some form incomprehensible to me now, but sharing in loving union with God and with others who have gone before me 2

c. I don't know about life after death, but I do believe I will live on in my good deeds and in those whom I have helped 3

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DECK 04

44. FOR CHRISTIANS ONLY: *IF NOT CHRISTIAN, GO TO Q. 48.*

I believe that Gospel miracles (e.g., the cure of the blind man, multiplication of the loaves and fishes):

(CIRCLE ONE)

a. Happened just as reported in the Bible, and are proofs of the divinity of Christ 1 38/

b. Are phenomena which are better explained by reason and science or understood as legend 2

c. Are signs of the power of faith in the wonder and mystery of God 3

45. Which of the following statements best expresses your understanding of Christ's resurrection?

(CIRCLE ONE)

a. Whether or not Christ rose from the dead, belief in his resurrection kept the early Christians united and inspired their missionary activity 1 39/

b. Christ physically rose from the dead, appeared to the disciples and spoke to them 2

c. Christ's resurrection is the sign to the believer that, with God's help, all human beings can also triumph over sin and death 3

46. FOR CATHOLICS ONLY: *IF NOT CATHOLIC, GO TO Q. 48.*

The Mass is important because:

(CIRCLE ONE)

a. It is participation in the sacrifice of Christ, and weekly attendance is rightfully demanded by the Church 1 40/

b. It helps to renew people's faith and participate with others in the redemptive mission of Christ 2

c. Attendance may help people experience a sense of community .. 3

47. I believe the Church is:

(CIRCLE ONE)

a. A community of believers inspired by Christ to carry out his mission of personal and social redemption 1 41/

b. The community founded by Christ, and directed by him and his successors (Pope, Bishops) to carry out his work of redemption 2

c. A community that can contribute to the moral development of the world 3

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DECK 04

Do you agree or disagree with the following statements about prayer and religion? Or are you undecided?

48. People often use various criteria to judge when an action is right or wrong. Here are some criteria. To what extent to you agree or disagree with each of them?

(CIRCLE ONE NUMBER BESIDE EACH STATEMENT)

	Agree strongly	Agree somewhat	Disagree somewhat	Disagree strongly	Don't know	
A. To do wrong is to offend God.	1	2	3	4	5	42/
B. Sin is nothing more than what a particular culture considers wrong.	1	2	3	4	5	43/
C. God is the ultimate determiner of right and wrong.	1	2	3	4	5	44/
D. Religion is usually more of a hindrance than a help in deciding what is right and what is wrong.	1	2	3	4	5	45/
E. As long as people don't interfere with the rights of others, what they ought or ought not do is entirely up to them.	1	2	3	4	5	46/

49. The following statements are expressions of personal views with which you may be in agreement or disagreement. Choose the one response for each item that comes closest to expressing your opinion.

(CIRCLE ONE NUMBER BESIDE EACH STATEMENT)

	Agree strongly	Agree somewhat	Disagree somewhat	Disagree strongly	Don't know	
A. Religion's importance is due chiefly to the fact that it provides strong moral codes.	1	2	3	4	5	47/
B. The only purpose in human existence is the one each person puts into it.	1	2	3	4	5	48/
C. I really pray only when I want something or when I am scared.	1	2	3	4	5	49/

Q. 49 CONTINUES ON NEXT PAGE

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DECK 04

49. (CONTINUED) (CIRCLE ONE NUMBER BESIDE EACH STATEMENT)

	Agree strongly	Agree somewhat	Disagree somewhat	Disagree strongly	Don't know	
D. God's purpose is clear to me in all the events of my life.	1	2	3	4	5	50/
E. I feel I have a relationship with God which could be called "personal."	1	2	3	4	5	51/
F. My religion (and religious belief) provides me with answers to all the important problems of life.	1	2	3	4	5	52/

Finally, a few more questions about you and your background

50. What is your status in life at this time?

(CIRCLE ONE)

Clergy/religious	1	Divorced	5	53/
Single, never married	2	Divorced and remarried	6	
Married	3	Widowed	7	
Separated from spouse	4			

51. IF YOU ARE (OR HAVE BEEN) MARRIED: IF NOT, GO ON TO Q. 52.

A. How many children have you and your spouse had? (Please count all that were born alive at any time and that you raised or are raising in your family, including any you had from a previous marriage and any you have adopted.)

WRITE IN NUMBER OF CHILDREN _____ 54/

B. IF MARRIED NOW, ANSWER B, C, AND D: IF NOT, GO ON TO Q. 52.

Which marriage is this?

First	1	55/
Second	2	
Third or subsequent	3	

Q. 51 CONTINUES ON NEXT PAGE

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DECK 04

51. (CONTINUED)

C. What is your spouse's religion?

(CIRCLE ONE)

Protestant	1	56/
Catholic	2	
Jewish	3	
Other (WHICH ONE?)_____	4	
None	5	

D. Taking all things into consideration, how satisfied are you with your marriage these days? Would you say you are very satisfied, moderately satisfied, or not satisfied at all?

(CIRCLE ONE)

Very satisfied	1	57/
Moderately satisfied	2	
Not satisfied at all	3	

52. IF YOU ARE DIVORCED OR SEPARATED: *IF NOT, GO TO Q. 53.*

A. Have you ever had a civil divorce?

(CIRCLE ONE)

Yes	1	58/
No	2	

B. Have you ever sought a church decree freeing you to marry a second or subsequent time in the church?

(CIRCLE ONE)

Yes	1	59/
No	2	

53. If you had your choice, what would be the ideal number of children you would like to have in your family?

WRITE IN NUMBER OF CHILDREN _____ 60/
(Write "9" if you don't know or have no opinion)

54. How many of your years in school were spent in Catholic schools?

(CIRCLE ONE NUMBER FOR EACH LEVEL)

	All	Some	None	
Elementary school	1	2	3	61/
Secondary school (high school)	1	2	3	62/
College (undergraduate)	1	2	3	63/
Graduate/Professional	1	2	3	64/

26

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DECK 04

People come from many kinds of home and have different experiences when they are growing up. In the following questions, we would like to find out a few things about your childhood.

55. Taking everything into consideration, how happy was your childhood?

(CIRCLE ONE)

Very happy	1	65/
Pretty happy	2	
Not too happy	3	
Not happy at all	4	

56. When you were growing up, that is, until you were about 14, did you live most of the time with your natural mother and father?

(CIRCLE ONE)

Yes	1 - GO TO 57	66/
No	2 - ANSWER A	

A. What was the reason you didn't live with both your natural parents?

(CIRCLE ONE)

Adopted/orphan	1	67/
Parents divorced or separated	2	
One parent died	3	
Parents never married	4	
Some other reason (Explain)	5	

_____

IN THE REST OF THE QUESTIONNAIRE WHEN WE ASK ABOUT YOUR MOTHER AND FATHER, PLEASE ANSWER IN TERMS OF THE PERSONS YOU ACTUALLY LIVED WITH MOST OF THE TIME WHEN YOU WERE GROWING UP.

57. If you are no longer a teenager, think back to your family situation at that time. *IF YOU DID NOT LIVE WITH BOTH PARENTS (OR A MALE AND FEMALE SUBSTITUTE) WHEN YOU WERE A TEENAGER, THEN GO TO Q. 60.*

Different families have different ways of doing things. Here is a list of ways of making family decisions. In general, how would you say decisions are (were) made in your family during your teenage years?

(CIRCLE ONE)

My father makes (made) the decisions	1	68/
My mother makes (made) the decisions	2	
My parents act (acted) together	3	
Decisions are (were) made some other way	4	

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DECK 04

58. Who usually punishes (punished) the children in your family in your teenage years?

(CIRCLE ONE)

Mostly my father	1	69/
Mostly my mother	2	
Either parent is (was) as likely to punish the children	3	
Someone else	4	
No one	5	

59. Overall, how well would you say that your mother and father get along (got along) together while you were growing up?

(CIRCLE ONE)

Extremely well	1	70/
Pretty well	2	
Not so well	3	
Not well at all	4	

THE NEXT FEW QUESTIONS ARE ABOUT YOUR FATHER OR THE MAN WHO HELPED RAISE YOU. IF YOU WERE RAISED ONLY BY YOUR MOTHER OR ANOTHER FEMALE, CIRCLE "0" AND SKIP TO Q. 65.

I was raised only by my mother or another female 0

60. In general, during your late childhood and your teenage years, how close would you say you are (were) to your father or stepfather?

(CIRCLE ONE)

Extremely close	1	71/
Pretty close	2	
Not too close	3	
Not close at all	4	

61. How strict was your father (or stepfather) with you when you were growing up?

(CIRCLE ONE)

Very strict	1	72/
Somewhat strict	2	
Not strict at all	3	

62. Thinking back to the time when you were growing up, what was your father's religion?

(CIRCLE ONE)

Protestant	1	73/
Catholic	2	
Jewish	3	
Other (*WHICH ONE?*) _____	4	
None	5	

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BEGIN DECK 05

63. When you were growing up:

(CIRCLE ONE NUMBER FOR EACH QUESTION)

	More than once a week	Once a week	2-3 times a month	Once a month	Couple times a year	Almost never	Don't know	
A. About how often did your father go to Mass or attend church/ synagogue services?	1	2	3	4	5	6	7	07/
B. IF FATHER CATHOLIC: About how often did your father receive Communion?	1	2	3	4	5	6	7	08/

IF HE WAS NOT CATHOLIC, GO TO Q. 64.

64. When you were growing up, how would you describe your father's personal approach to religion--was it very joyful, somewhat joyful, not joyful at all, or was he not religious?

(CIRCLE ONE)

Very joyful 1
Somewhat joyful 2
Not joyful at all 3
Not religious 4
Don't know 5

09/

THE NEXT FEW QUESTIONS ARE ABOUT YOUR MOTHER OR THE WOMAN WHO HELPED RAISE YOU. IF YOU WERE RAISED ONLY BY YOUR FATHER OR ANOTHER MALE, CIRCLE "0" AND SKIP TO Q. 71.

I was raised only by my father or another male 0

65. How close would you say you are (were) to your mother or your stepmother during your late childhood and your teenage years?

(CIRCLE ONE)

Extremely close 1
Pretty close 2
Not too close 3
Not close at all 4

10/

66. How strict was your mother (or stepmother) with you when you were growing up?

(CIRCLE ONE)

Very strict 1
Somewhat strict 2
Not strict at all 3

11/

29

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DECK 05

67. Thinking back to the time when you were growing up, what was your mother's religion?

(CIRCLE ONE)

Protestant	1	12/
Catholic	2	
Jewish	3	
Other	4	
None	5	

68. When you were growing up:

(CIRCLE ONE NUMBER FOR EACH QUESTION)

	More than once a week	Once a week	2-3 times a month	Once a month	Couple times year	Almost never	Don't know	
A. About how often did your mother go to Mass or attend church/ synagogue services?	1	2	3	4	5	6	7	13/
B. IF MOTHER CATHOLIC: About how often did your mother receive Communion?	1	2	3	4	5	6	7	14/

IF SHE WAS NOT CATHOLIC, GO TO Q. 69.

69. When you were growing up, how would you describe your mother's personal approach to religion--was it very joyful, somewhat joyful, not joyful at all, or was she not religious?

(CIRCLE ONE)

Very joyful	1	15/
Somewhat joyful	2	
Not joyful at all	3	
Not religious	4	
Don't know	5	

70. Did your mother ever work at a paying job?

(CIRCLE ONE NUMBER FOR EACH QUESTION)

	Yes full-time	Yes part-time	No	Does not apply	
A. After you were born but before you started first grade?	1	2	3	4	16/
B. When you were in first grade through eighth grade?	1	2	3	4	17/
C. When you were in high school?	1	2	3	4	18/

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DECK 05

71. Below is a list of ten groups into which the U.S. Census divides people's jobs. Please circle the number for the group which best describes the job of the head of your family while you were growing up.

(CIRCLE ONE)

PROFESSIONAL AND TECHNICAL (for example, accountants, engineers, physicians, nurses, social workers, teachers, draftsmen, actors, computer programmers) ..... 01 -ANSWER A

MANAGERS AND ADMINISTRATORS (for example, treasurers, buyers, office managers, government officials, sales managers, restaurant managers) 02

SALES WORKERS (for example, newsboys, real estate agents, retail sales clerks, manufacturers sales representatives) .. 03

CLERICAL WORKERS (for example, bank tellers, file clerks, mail carriers, dispatchers, office machine operators, secretaries) 04

CRAFTSMEN (for example, bakers, floor layers, foremen, machinists, machanics and repairmen, sheet metal workers, tailors) 05

OPERATIVES (for example, assemblers, clothing pressers, produce graders, machine operators, sailors, textile operatives, bus drivers, taxicab drivers, delivery men) ... 06

LABORERS (for example, fishermen and oystermen, garbage collectors, warehousemen, laborers, lumbermen and woodchoppers) 07

FARMERS AND FARM MANAGERS 08

FARM LABORERS 09

SERVICE WORKERS (for example, janitors, waiters, nursing aides, airline stewardesses, elevator operators, hairdressers, barbers, cooks, maids) 10

DON'T KNOW 98

DID NOT WORK 11

19-20/

A. IF PROFESSIONAL OR TECHNICAL: Which one of the following categories best describes that kind of work?

(CIRCLE ONE)

EDUCATIONALIST (such as secondary school teacher, guidance counselor, elementary school teacher, school administrator, pre-school teacher) 1

TECHNOLOGIST (such as electronic engineering technician, draftsman, air traffic controller, dental hygienist, clinical lab technologist) .. 2

PROFESSIONAL (Specialist, such as an accountant, nurse, librarian, pilot, journalist, editor) .. 3

PROFESSIONAL (Advanced degree, such as architect, physician, lawyer, university professor, clergyman) 4

21/

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DECK 01

72. Please show the highest grade in elementary, high school, college or university that your parents completed.

	(CIRCLE ONE) A. Father	(CIRCLE ONE) B. Mother	
No schooling	01	01	
Grade school or less (1st-7th grades)	02	02	22-23/
Completed grade school (8th grade)	03	03	
Some high school (9th-11th grade)	04	04	24-25/
Completed high school (12th grade)	05	05	
Some college	06	06	
Completed college	07	07	
Master's degree (or some graduate work)	08	08	
Ph.D. or professional degree	09	09	
Don't know	98	98	
Does not apply (no father/mother)	00	00	

73. In which of the categories listed below would you put your <u>total family income</u> (from all sources, before taxes) for last year?

IF YOU ARE A DEPENDENT, THEN ESTIMATE THE INCOME OF YOUR FAMILY.
IF YOU ARE MARRIED, INCLUDE THE INCOME OF YOUR SPOUSE.

	(CIRCLE ONE)	
Under $5,000	01	26-27/
$5,000-9,000	02	
$10,000-14,999	03	
$15,000-19,000	04	
$20,000-24,999	05	
$25,000-29,000	06	
$30,000-34,000	07	
$35,000-39,000	08	
$40,000-49,000	09	
$50,000 or over	10	
$Don't know	98	

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DECK 05

74. *FOR UNDERGRADUATE STUDENTS ONLY:*

A. Did you begin your undergraduate college at Loyola or did you transwer to Loyola from another college or post-secondary school program? *(CIRCLE ONE)*

I began my college at Loyola 1

I transferred to Loyola from another school 2

28/

B. How many semesters have you registered at Loyola? (Do not include summer school registrations.)

(CIRCLE ONE)

One semester	1	Five semesters	5
Two semesters	2	Six semesters	6
Three semesters ...	3	Seven semesters	7
Four semesters	4	Eight or more semesters	8

29-30/

C. What is your current student status at Loyola?

(CIRCLE ONE)

Freshman 1

Sophomore 2

Junior 3

Senior 4

Special student 5

31/

33

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DECK 05

RESPONDENT REMARKS

Now that you have finished the questionnaire, we want to ask your reactions (if you have any) to answering questionnaires like this one. If you have no additional comments, then omit #5. Your responses to the six questions below and your additional comments will be very helpful to us.

1. Did you like answering these questions by yourself, or would you prefer to have an interviewer ask you the questions and write down your answers?

(CIRCLE ONE)

Answer by myself ..... 1 — 32/

Have interviewer ask me questions ... 2

---

2. Were there any questions you think would be embarassing for someone to answer?

(CIRCLE ONE)

Yes ..... 1 - ANSWER A — 33/

No ..... 2 - GO TO Q. 3

A. Which ones? (List the numbers of specific questions, if you can.)

_____ 34-36/

_____ 37-39/

40-42/

---

3. Did anyone help you complete this questionnaire?

(CIRCLE ONE)

Yes ..... 1 - ANSWER A — 43/

No ..... 2 - GO TO Q. 4

A. Who helped you?

(CIRCLE ONE)

My husband or wife ..... 1 — 44/

One or both my parents 2

Another relative 3

A friend 4

Someone else 5

---

4. Approximately how long did it take you to complete this questionnaire?

_____ (Minutes) — 45-46/

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DECK 05

5. Do you have any additional comments?

6. Please write in the date this questionnaire was completed.

47-52/

Month Day Year

PLEASE PLACE YOUR COMPLETED QUESTIONNAIRE IN THE LARGE ENVELOPE AND SEND IT BACK TO THE DEPARTMENT OF SOCIOLOGY, LAKE SHORE CAMPUS. IF YOU ARE ON ONE OF THE CAMPUSES, SIMPLY DROP THE ENVELOPE INTO THE NEAREST CAMPUS-MAIL BOX OR DROP IT IN ONE OF THE BOXES AT THE MAIN DESK OF THE UNIVERSITY LIBRARY ON YOUR CAMPUS.

THANK YOU VERY MUCH FOR YOUR COOPERATION. WE ARE GRATEFUL FOR THE TIME AND EFFORT YOU HAVE GIVEN TO COMPLETING THIS QUESTIONNAIRE. YOUR CONTRIBUTION WILL BE IMPORTANT TO THE SUCCESS OF THIS RESEARCH PROJECT. COPIES OF THE RESULTS OF THIS SURVEY WILL BE DEPOSITED IN THE UNIVERSITY LIBRARY FOR YOUR PERUSAL.

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53-59/

BANK - SEQUENCE

APPENDIX B

COMPARATIVE STATISTICS

Chapter V drew a sketch of the religious scene at Loyola in the 1980's and the present Appendix raises the question of generalizability of the findings to the larger world. A basic issue in assessing the degree of generalizability of any study is locating comparable studies. But comparability is rarely complete, many studies do not report all the details needed to judge the extent of the comparability, and there may exist unknown contingencies which could make studies uncomparable.

At the same time, "the noncomparability argument can never be taken completely seriously if used as a blanket condemnation of efforts to generalize," and in that case, "the burden needs to be placed on those who would make this assertion to specify, rather clearly, the nature of ways in which noncomparability is being claimed" (Blalock, 1982: 58). Following statistics from studies judged relatively comparable are provided in order to faciliate the effort to estimate the extent to which findings of the present study may be generalized to other segments of the population.

As expected, Loyolans of 1980 do differ in a number of important regards from their compatriots of the same year. As seen in Table 36, more Loyolans were racially white and female than it was the case among the U.S. population in 1980. Then, too, Loyolans were younger and more educated than the U.S. population of 1980 (U.S. Department of Commerce: Bureau of Census, 1982).

TABLE 36

Comparative Statistics on Social Characteristics

	U.S.	Loyola
% White	83[1]	89
Median age	30[1]	27
% Male	49[1]	46
% College graduates (age 25 +)	16[1]	83
% Catholic	28[2]	63

1. U.S. Department of Commerce: Bureau of Census (1982)
2. Gallup Poll (1982 a: 23)

In 1980 about two-third of Loyolans reported their Catholic religious affiliation, while a little more than one-fourth of the U.S. population did so in the same year (Gallup, 1982 a: 23). Most Loyolans reside within the Chicago metropolitan area and all of them are members of a Jesuit Catholic university. Thus Loyolans do differ from many groups of people in a number of important social characteristics, and such differences would also be associated with other differences in many different respects, too.

At the same time, Loyolans are indeed surprisingly similar to non-Loyolans in many respects. In comparing different statistics, a percentage difference of 10 and greater will be considered significant

if the sample size is about 1,000 and 15 or greater if the sample size is about 500. Also smaller differences but appearing in some consistent pattern are to be noted too.

First, Table 37 presents comparative statistics on three doctrinal beliefs, and Loyolans do not appear to differ much from compared groups of people. While eighty percent of Loyolans believe either "firmly" or "with some doubt" that "there is life after death," a similar proportion (77 %) of the U.S. population in 1978 said "Yes" to the question, "Do you think there is life after death?" (General Social Survey, 1978). Also, seventy-nine percent of students at Loyola and seventy-three percent of students at University of Detroit expressed their belief that "Christ rose from the dead" (Sheerin, 1979: 9). Finally, sixty-two percent of younger (ages 18 - 29) Catholics at Loyola believe either "firmly" or "with some doubt" that "the devil really exists," and fifty-two percent of the young (ages 14 - 29) Catholics in general said "true" to the same statement (Fee et al., 1981: 11). In their doctrinal beliefs, Loyolans do not seem to differ much from the U.S. population, university students, and young Catholics in general.

Second, Table 38 presents frequency distributions on a number of moral issues. However, to be noted in the table is that both the statements and the responses differ in two studies. Also the time of studies differ. For some reason, only two-fifths (43.5 %) of young Catholic Loyolans report that "homosexual relationship" is either "terribly" or "seriously" wrong, and two-thirds of the nation's young Catholics consider "sexual relations between two adults of same sex" either "almost

TABLE 37

Comprative Statistics on Doctrinal Beliefs

Postlife	Percent (N)
Loyola (1980): There is life after death	(1347)
"I believe firmly"	59
"I believe with some doubt"	21
GSS (1978): Do you believe there is life after death?	(1393)[1]
"Yes"	77
Christ's Resurrection (Students only)	
Loyola (1980): Christ rose from the death	(840)
"I believe firmly"	63
"I believe with some doubt"	16
Sheerin (1979): Christ rose from the dead	(234)[2]
"Yes"	73
"No"	5
"Can't say"	22
The existence of devil (Catholics only)	
Loyola (1980): The devil really exists	(489)[3]
"I firmly believe"	31
"I believe with some doubt"	31
Fee et al. (1979): The devil really exists	(1060)[4]
"True"	52

1. General Social Survey: 1978
2. Sheerin (1979: 9)
3. Age 18-29
4. Age 14-29; Fee et al. (1981: 11)

always wrong or always wrong." Otherwise young Catholic Loyolans are very much like other young Catholics of the nation with regard to their moral evaluation of contraceptive birth control, divorce, euthanasia, and trial marriage.

Third, Table 39 arranges the images of both God and Jesus according to the magnitude of the proportions of the response "extremely likely." Clearly, the table displays much similarity. Of seventeen images only four images (lover and master; demanding and stern) have different rank order and the rank difference in both instances is only one unit. Also, over the seventeen images of God and Jesus, only three images ("redeemer," "lover," and "challenging") have a difference greater than 10 percent.

However, the table also shows some interesting differences as well. First, more young Catholic Loyolans say all images of God are "extremely likely" to come to their mind when they think about God except the "master" image of God. Similarly, more young Catholic Loyolans report that all images of Jesus are "extremely likely" to come to their mind when they think about Jesus except the images "stern," "distant," and "irrelevant." In other words, the nation's young Catholics are more likely than young Catholic Loyolans to say that God is "master" and Jesus is "stern," "distant," and "irrelevant." Second, young Catholic Loyolans are much more likely than other young Catholics to see God as "lover" (56 % - 30 %) and Jesus as "challenging" (34 % - 20 %).

Thus on the whole, it seems that most of the images of God and Jesus, especially positive ones, appear to be more operative or to

TABLE 38

Comparative Statistics on Evaluative Beliefs

(Catholics aged 18-29)

Moral issues		% Wrong	
Loyola: 1980[1]	N	Terribly	Seriously
Contraceptive birth control	493	1.4	2.9
Divorce with the right to remarry	492	4.5	7.9
Euthanasia-incurably ill	492	18.1	17.7
Trial marriage	492	13.4	18.3
Homosexual relationship	494	27.9	15.6

Fee et al.: 1979[2]	
Birth control OK for married couple with as many children as wanted	
(Disagree somewhat or disagree strongly)	5
Remarriage OK for divorced people in love	
(Disagree somewhat or disagree strongly)	11
Euthanasia OK if patient and family request it	
(Disagree somewhat or disagree strongly)	34
Unmarried couple living together	
(Almost always wrong or always wrong)	24
Sexual relations between two adults of same sex	
(Almost always wrong or always wrong)	77

1. See Table 5 for the exact statements
2. Fee et al. (1981: 13); N is about 880.

TABLE 39

Comparative Statistics on Imaginal Beliefs

(Catholics aged 18 - 30)

	% "Extremely likely"	
	Loyola:1980[1]	Greeley:1979[2]
Images of God		
Creator	80	74
Father	70	62
Protector	60	57
Redeemer	56	45
Lover	56	30
Master	42	44
Judge	34	28
Mother	16	12
Images of Jesus		
Patient	78	71
Gentle	78	70
Comforting	77	69
Warm	76	68
Challenging	34	20
Demanding	18	10
Stern	15	18
Distant	9	11
Irrelevant	1	3

1. N is about 500.
2. Greeley (1981: 157)

reside on the level of immediate consciousness among young Catholic Loyolans than it is the case among other young Catholics of the United States. Compared to other young Catholics, Loyola young Catholics are more likely to see God as "lover" and Jesus as "challenging." Otherwise young Catholics are very much alike whether they are at loyola or not in their images of God and Jesus.

Fourth, with regard to ritual practices, once again, Loyolans are very much like any other group of people. As seen in Table 40, two-fifths of Loyolans (44 %) attended mass, church, or synagogue "once a week" or more often and a similar proportion (40 %) of Americans said "yes" when asked "Did you, yourself, happen to attend church or synagogue in the last seven days?" (Gallup, 1981: 31-32). Likewise, one-third of students both at Loyola and at university of Detroit report of praying every day and another one-fifth of them "several times a week." Thus Loyolans are very much like their compatriots in their weekly church and synagogue attendance, and students at Loyola pray as often as students at University of Detroit do.

Fifth, once again, Table 41 shows how similar young Catholic Loyolans are to other young Catholics in general. Almost identical proportions of both groups report their perceived degree of closeness to God and the church. This similarity is even more surprising because young Catholics of Loyola were in ages between 18 and 29 and young Catholics in general were in ages between 14 and 29. Apparently that much difference in age makes little difference at least in their perceived closeness to God and the church. It is, of course, also possible that there

TABLE 40

Comprative Statistics on Ritual Practices

		Percent (N)
Weekly church attendance		
Loyola (1980):	How often do you go to mass, to church or to synagogue?	(1329)
	"Once a week" or more often	44
Gallup (1980):	Did you, yourself, happen to attend church or synagogue in the last seven days?	(10,982)[1]
	"Yes"	40
Private prayer (Students only)		
Loyola (1980):	About how often do you pray privately?	(839)
	"Every day"	34
	"Several times a week"	23
Sheerin (1979):	How often, if at all, do you pray?	(232)[2]
	"Every day"	33
	"Several times a week"	19

1. Gallup (1981: 31-32)
2. Sheerin (1979: 81)

were so few people in ages between 14 and 17 that their presence made little difference in the final marginal distribution.

Finally Table 42 juxtaposes Loyolans' responses with national rates on two societal issues. The exact statements and responses of the present study are found in Table 14, and they do differ somewhat from those used in the national study.

Yet, about one-third of Loyolans consider Americans have obligation to support the action "promoting the development and growth of nuclear power plants in the future," and about the same proportion of Americans consider it "extremely important" "to have more nuclear power plants" "in order to meet the future needs of the nation."

On the other hand, Loyolans appear quite different in their position on defense spending. If the national figure may indicate "fortress American syndrome" (Gallup, 1982 b: 240 - 241), contrasted to that national scene, Loyolans may appear quite "dovish." While only four of every ten Loyolans consider Americans have a moral obligation to support "a defense budget that will enable us to achieve military supremacy in the world," seven of every Americans favor "increased defense spending."

Generally, Loyolans do differ from other Americans. Compared to young Catholics in general, Loyola young Catholics are more tolerant toward homosexual relationships and favor "lover" image of God and "challenging" image of Jesus. Against the background of the "fortress American syndrome" Loyolans did appear "dovish."

But, Loyolans appear to be more like than unlike other Americans, and young Catholic Loyolans are quite like other young Catholics in gen-

TABLE 41

Comparative Statistics on Closeness to God and Church

(Catholics only)

	Percent (N)
Closeness to God	
Fee et al.: 1979 (age 14-29)	(1070)[1]
"Very or moderately close"	44
"Somewhat close"	38
"Slightly close or not close at all"	18
Loyola: 1980 (age 18-29)	(496)
1. Very close	15
.	32
.	38
.	11
5. Not at all close	4

Closeness to the church	Fee et al.[2]	Loyola
	(805)[3]	(493)[3]
1. Very close	6	8
.	16	16
.	30	26
.	26	25
5. Not at all close	21	24

1. Fee et al (1981: 8)
2. Fee et al (1981: 23)
3. Age 18-29

TABLE 42

Comparative Statistics on Social Issues

Social issues[1]	Gallup(year)	Loyola
In order to meet the future needs of the nation, how important do you feel it is to have more nuclear power plants?	(1979)[2]	
Extremely important	30	31
"Increased defense spending"	(1980)[3]	
Favor	69	40

1. Statements are from Gallup Poll. See Table 12 for Loyola statements.
2. Gallup (1980: 112)
3. Gallup (1981: 250)

eral. Loyolans' position on Judeo-Christian doctrinal beliefs, moral judgments, various images of God and Jesus, and societal issues, rates of participation in ritual practices, and felt closeness to God and the church are very similar to those of other Americans.

It is true that only few studies cited may be judged completely comparable to the present study. However, results of other studies were examined in order only to delineate the extent to which Loyolans may and may not represent other groups of Americans of 1980's. But since there is no other empirical study on the main subject of the study, the three

options of Berger, their generalizability can only be inferred from comparative statistics examined thus far. To the extent that Loyola data on various subjects delineate the larger society, to that extent Loyola data on the three options of Berger may also do the same. Appendix B was an effort to provide some parameter useful in judging the degree of generalizability of the present study.

APPENDIX C

STATISTICS ON FACTOR ANALYSIS

Following statistics are obtained through using programs provided by The Statistical Package for Social Scientists.

Each table contains:

1. Number, means, and standard deviations
2. Factor analysis with all variables in the set (Principal-factor with varimax rotation)

   a. communalities
   b. eigen values
   c. percentages of variance explained

4. Factor analysis with selected variables

   Variables are selected if their communality is greater than .30 and/or if their communality is greater than .25 and coheres well with other items in the set.

   a. communalities
   b. eigen values
   c. percentages of variance explained
   d. factor pattern matrix (oblique rotation)
   e. factor correlation matrix
   f. factor structure matrix (oblique rotation)

   Because no factor was completely orthogonal to another factor, an oblique rotation with Kaiser normalization was performed to obtain the the final solution.

TABLE 43

Factor Analysis of Deductive Items[1]

Mean and standard deviation of items (n = 777)[2]

Variable	Mean	Standard deviation
Question 46	.14	.34
Question 44	.16	.37
Question 43	.11	.32
Question 45	.23	.42
Question 42	.08	.27
Question 47	.39	.49

Principal factoring with iteration: All items[3]

Variables	Communality	Eigenvalue	%Variance
Question 46	.36	2.25	37.6
Question 44	.36	.91	15.1
Question 43	.27	.89	14.8
Question 45	.26	.67	11.2
Question 42	.16	.66	11.0
Question 47	.12	.61	10.3

Factor matrix

	Factor
Question 46	.60
Question 44	.60
Question 43	.52
Question 45	.51
Question 42	.40
Question 47	.35

1. Question 42 to Question 47 in Appendix A
2. Listwise deletion makes the sample size very small.
3. Even though some communalities are low, no item was eliminated the index.

TABLE 44

Factor Analysis of Reductive Items[1]

Mean and standard deviation of items (n = 777)[2]

Variable	Mean	Standard deviation
Question 46	.17	.38
Question 45	.12	.32
Question 47	.25	.43
Question 42	.27	.44
Question 43	.20	.40
Question 44	.14	.35

Principal factoring with iteration: All items[3]

Variables	Communality	Eigenvalue	%Variance
Question 46	.38	2.58	43.0
Question 45	.36	.89	15.0
Question 47	.33	.75	12.6
Question 42	.29	.70	11.7
Question 43	.27	.55	9.1
Question 44	.25	.52	8.6

Factor matrix

	Factor
Question 46	.62
Question 45	.60
Question 47	.57
Question 42	.54
Question 43	.52
Question 44	.50

1. Question 42 to Question 47 in Appendix A
2. Listwise deletion makes the sample size very small.
3. Even though some communalities are low, no item was eliminated from the index.

TABLE 45

Factor Analysis of Inductive Items[1]

Mean and standard deviation of items (n = 777)[2]

Variable	Mean	Standard deviation
Question 44	.69	.46
Question 45	.65	.48
Question 43	.69	.46
Question 46	.69	.46
Question 42	.65	.48
Question 47	.35	.48

Principal factoring with iteration: All items[3]

Variables	Communality	Eigenvalue	%Variance
Question 44	.35	2.05	34.2
Question 45	.25	.95	15.8
Question 43	.21	.84	14.0
Question 46	.21	.80	13.4
Question 42	.19	.74	12.3
Question 47	.08	.61	10.2

Factor matrix

	Factor
Question 44	.60
Question 45	.50
Question 43	.46
Question 46	.45
Question 42	.44
Question 47	.29

1. Question 42 to Question 47 in Appendix A
2. Listwise deletion makes the sample size very small.
3. Even though some communalities are low, no item was eliminated from the index.

TABLE 46

Factor Analysis of Doctrinal Beliefs[1]

Mean and standard deviation of items (n = 1259)

	Mean	Standard Deviation
BELRES	1.76	1.20
BELPRAY	1.63	1.09
BELRED	2.09	1.38
BELGDHP	1.70	1.16
BELSAC	2.00	1.29
BELIMOR	1.85	1.26
BELDEV	2.67	1.53
BELPEN	2.66	1.49
BELPUN	3.14	1.48
BELGOOD	2.38	1.25
BELGOD	3.54	1.57

Principal factoring with iteration: All items[2]

	Communality	Eigenvalue	%Variance
BELRES	.76	5.48	49.0
BELPRAY	.74	1.05	9.6
BELRED	.64	.83	7.6
BELGDHP	.74	.82	7.5
BELSAC	.56	.63	5.8
BELIMOR	.51	.50	4.5
BELDEV	.49	.44	4.0
BELPEN	.38	.43	3.9
BELPUN	.45	.38	3.5
BELGOOD	.10	.21	1.9
BELGOD	.19	.20	1.8

Table 46 continued

Principal factoring with iteration: Selected items

	Communality	Eigenvalue	%Variance
BELRES	.76	5.19	57.7
BELPRAY	.66	.94	10.4
BELRED	.65	.69	7.6
BELGDHP	.64	.50	5.6
BELSAC	.57	.45	5.0
BELIMOR	.49	.43	4.8
BELDEV	.41	.38	4.3
BELPEN	.33	.21	2.4
BELPUN	.26	.20	2.3

Factor matrix

	Factor 1
BELRES	.87
BELPRAY	.81
BELRED	.80
BELGDHP	.80
BELSAC	.76
BELIMOR	.70
BELDEV	.64
BELPEN	.57
BELPUN	.51

1. Question 36 in Appendix A

2. BELGOOD and BELGOD were dropped from the final factor analysis.

TABLE 47

Factor Analysis of Evaluative Beliefs[1]

Mean and Standard deviation of items (n = 1256)

Variable	Mean	Standard Deviation
MORCONT	5.20	1.52
MORSTER	3.87	1.68
MORDVRC	4.82	1.71
MOREUTH	3.23	1.68
MORSABO	2.98	1.77
MORSXFI	4.73	1.74
MORPOIS	3.31	1.79
MORSXCR	4.33	1.73
MORMABO	2.55	1.70
MORMAST	3.72	1.44
MORTRMA	3.35	1.54
MORCHEAT	1.86	0.81
MORPLAG	1.88	0.84
MORDIST	1.80	0.85
MORTAMP	1.36	0.54
MORBOMB	2.99	1.24
MORPOT	3.45	1.27
MORDRGS	1.83	1.00
MORHIGH	4.22	1.18
MORPROST	2.57	1.30
MORXMOV	3.76	1.08
MORPORN	3.55	1.15
MORSXFN	2.71	1.50
MORSXNS	2.08	1.20
MORHOMO	3.11	1.61
MORPROP	2.47	1.02

Principal factoring with iteration: All items[2]

Variable	Communality	Eigenvalue	%Variance
MORCONT	0.62	9.23	35.5
MORSTER	0.51	2.79	10.7
MORDVRC	0.52	1.52	5.9
MOREUTH	0.59	1.14	4.4
MORSABO	0.68	1.06	4.1
MORSXFI	0.72	0.90	3.5
MORPOIS	0.49	0.85	3.3
MORSXCR	0.72	0.81	3.1
MORMABO	0.68	0.75	2.9
MORMAST	0.44	0.73	2.8

Table 47 continued.

MORTRMA	0.42	0.64	2.5
MORCHEAT	0.55	0.57	2.2
MORPLAG	0.57	0.57	2.2
MORDIST	0.38	0.52	2.0
MORTAMP	0.26	0.50	1.9
MORBOMB	0.53	0.46	1.8
MORPOT	0.55	0.43	1.7
MORDRGS	0.49	0.42	1.6
MORHIGH	0.41	0.36	1.4
MORPROST	0.56	0.34	1.3
MORXMOV	0.61	0.32	1.2
MORPORN	0.59	0.31	1.2
MORSXFN	0.58	0.27	1.0
MORSXNS	0.42	0.22	0.8
MORHOMO	0.34	0.15	0.6
MORPROP	0.14	0.14	0.5

Principal factoring with iteration: Selected items

Variable	Communality	Eigenvalue	%Variance
MORCONT	0.62	9.25	37.0
MORSTER	0.51	2.68	10.7
MORDVRC	0.53	1.48	5.9
MOREUTH	0.58	1.13	4.5
MORSABO	0.69	1.01	4.1
MORSXFI	0.72	0.87	3.5
MORPOIS	0.48	0.84	3.4
MORSXCR	0.72	0.77	3.1
MORMABO	0.68	0.73	2.9
MORMAST	0.44	0.64	2.6
MORTRMA	0.42	0.57	2.3
MORCHEAT	0.60	0.57	2.3
MORPLAG	0.61	0.55	2.2
MORDIST	0.32	0.50	2.0
MORTAMP	0.26	0.46	1.8
MORBOMB	0.54	0.43	1.7
MORPOT	0.55	0.42	1.7
MORDRGS	0.49	0.36	1.4
MORHIGH	0.41	0.34	1.4
MORPROST	0.55	0.32	1.3
MORXMOV	0.61	0.31	1.2
MORPORN	0.59	0.27	1.1
MORSXFN	0.59	0.22	0.9
MORSXNS	0.42	0.15	0.6
MORHOMO	0.34	0.13	0.5

Table 47 continued.

Factor pattern matrix

	FACTOR 1	FACTOR 2	FACTPR 3	FACTOR 4	FACTOR 5
MORCONT	0.76	-0.01	-0.01	-0.00	0.24
MORSTER	0.64	0.01	0.01	-0.11	0.03
MORDVRC	0.62	-0.03	0.03	-0.18	0.09
MOREUTH	0.61	-0.01	-0.17	0.03	-0.31
MORSABO	0.59	0.01	0.10	-0.27	-0.29
MORSXFI	0.59	0.02	-0.26	-0.12	0.26
MORPOIS	0.58	-0.02	-0.23	0.10	-0.25
MORSXCR	0.51	-0.01	-0.27	-0.21	0.22
MORMABO	0.51	0.03	0.15	-0.36	-0.33
MORMAST	0.37	-0.06	-0.01	0.35	0.13
MORTRMA	0.32	0.03	-0.19	0.27	-0.01
MORCHEAT	0.01	0.76	-0.03	-0.03	0.09
MORPLAG	0.01	0.76	-0.10	0.07	0.10
MORDIST	0.02	0.56	-0.02	0.01	-0.04
MORTAMP	-0.01	0.51	0.08	-0.03	-0.06
MORBOMB	0.02	0.04	-0.68	-0.06	0.02
MORPOT	0.09	0.00	-0.63	-0.11	0.05
MORDRGS	-0.14	0.10	-0.62	-0.14	-0.17
MORHIGH	0.09	-0.00	-0.59	-0.01	0.08
MORPROST	-0.05	0.05	-0.08	-0.71	-0.10
MORXMOV	0.04	0.01	-0.08	-0.70	0.16
MORPORN	0.02	0.00	-0.13	-0.67	0.17
MORSXFN	0.08	0.00	-0.22	-0.58	0.06
MORSXNS	0.04	0.10	-0.03	-0.57	0.12
MORHOMO	0.23	-0.05	-0.02	-0.40	-0.03

Table 47 continued.

Factor correlation matrix

	FACTOR 1	FACTOR 2	FACTPR 3	FACTOR 4	FACTOR 5
FACTOR 1	1.00	- .08	- .40	- .63	- .09
FACTOR 2		1.00	- .25	- .17	- .07
FACTOR 3			1.00	.52	- .04
FACTOR 4				1.00	.05

Factor structure matrix

	FACTOR 1	FACTOR 2	FACTPR 3	FACTOR 4	FACTOR 5
MORCONT	0.75	-0.08	-0.33	-0.48	0.17
MORSTER	0.71	-0.03	-0.31	-0.51	-0.03
MORDVRC	0.71	-0.06	-0.30	-0.54	0.02
MOREUTH	0.69	0.00	-0.38	-0.46	-0.36
MORSABO	0.75	0.01	-0.26	-0.60	-0.37
MORSXFI	0.74	0.04	-0.58	-0.62	0.21
MORPOIS	0.63	-0.01	-0.39	-0.39	-0.28
MORSXCR	0.73	0.04	-0.59	-0.67	0.17
MORMABO	0.70	0.04	-0.23	-0.62	-0.40
MORMAST	0.59	-0.03	-0.33	-0.58	0.08
MORTRMA	0.56	0.10	-0.46	-0.57	-0.05
MORCHEAT	-0.03	0.77	-0.24	-0.17	0.03
MORPLAG	-0.06	0.77	-0.26	-0.11	0.05
MORDIST	-0.02	0.56	-0.16	-0.11	-0.08
MORTAMP	-0.06	0.50	-0.06	-0.07	-0.10
MORBOMB	0.32	0.22	-0.73	-0.43	0.04
MORPOT	0.40	0.17	-0.73	-0.49	0.07
MORDRGS	0.21	0.30	-0.66	-0.40	-0.14
MORHIGH	0.32	0.14	-0.63	-0.36	0.09
MORPROST	0.43	0.20	-0.43	-0.73	-0.12
MORXMOV	0.50	0.14	-0.47	-0.76	0.13
MORPORN	0.48	0.14	-0.50	-0.74	0.14
MORSXFN	0.53	0.13	-0.54	-0.74	-0.09
MORSXNS	0.41	0.21	-0.36	-0.63	-0.16
MORHOMO	0.50	0.00	-0.30	-0.54	-0.07

1. Question 18 in Appendix A
2. MORPROP was dropped from the final factor analysis.

TABLE 48

Factor Analysis of Images of God[1]

Mean and standard deviation of items (n = 1289)

Variable	Mean	Standard Deviation
GODRED	1.75	0.99
GODPROT	1.71	0.92
GODPOP	1.75	1.04
GODMAST	2.12	1.09
GODCRTR	1.40	0.80
GODLOV	2.03	1.15
GODJUD	2.14	1.03
GODMOM	3.00	1.04

Principal factoring with iteration: All items[2]

Variable	Communality	Eigenvalue	%Variance
GODRED	0.63	3.92	49.0
GODPROT	0.58	1.01	12.6
GODPOP	0.58	0.76	9.5
GODMAST	0.50	0.61	7.7
GODCRTR	0.44	0.48	6.0
GODLOV	0.42	0.47	5.8
GODJUD	0.61	0.41	5.1
GODMOM	0.17	0.34	4.2

Table 48 continued.

Principal factoring with iteration: Selected items

Variable	Communality	Eigenvalue	%Variance
GODRED	0.63	3.78	54.0
GODPROT	0.59	0.88	12.6
GODPOP	0.56	0.63	9.1
GODMAST	0.46	0.48	6.8
GODCRTR	0.45	0.47	6.8
GODLOV	0.30	0.41	5.9
GODJUD	0.28	0.34	4.8

Factor matrix

	FACTOR 1
GODRED	0.80
GODPROT	0.77
GODPOP	0.75
GODMAST	0.68
GODCRTR	0.67
GODLOV	0.55
GODJUD	0.53

1. Question 23 in Appendix A
2. GODMOM was dropped from the final factor analysis.

TABLE 49

Factor Analysis of Images of Jesus[1]

Mean and standard deviation of items (n = 1265)

Variable	Mean	Standard Deviation
JESSPAT	1.35	0.70
JESWARM	1.41	0.73
JESGENT	1.35	0.68
JESCOMF	1.42	0.76
JESCHAL	2.07	1.02
JESDEM	2.51	1.01
JESSTRN	2.65	0.95
JESDIST	3.24	0.92
JESIRR	3.61	0.74

Principal factoring with iteration: All items[2]

Variable	Communality	Eigenvalue	%Variance
JESSPAT	0.70	3.52	39.1
JESWARM	0.70	1.73	19.2
JESGENT	0.61	0.99	11.0
JESCOMF	0.66	0.70	7.8
JESCHAL	0.28	0.58	6.5
JESDEM	0.38	0.53	5.9
JESSTRN	0.38	0.36	4.1
JESDIST	0.29	0.30	3.3
JESIRR	0.19	0.28	3.1

Principal factoring with iteration: Selected items

Variable	Communality	Eigenvalue	%Variance
JESSPAT	0.72	3.29	54.9
JESWARM	0.72	1.17	19.6
JESGENT	0.65	0.57	9.5
JESCOMF	0.63	0.38	6.3
JESCHAL	0.51	0.30	4.9
JESDEM	0.35	0.29	4.8

Table 49 continued.

Factor Pattern matrix

	Factor 1	Factor 2
JESSPAT	0.85	-0.01
JESWARM	0.84	0.02
JESGEN	0.82	-0.03
JESCOMF	0.78	0.03
JESCHAL	0.11	0.66
JESDEM	-0.06	0.62

Factor correlation matrix

	Factor 1	Factor 2
Factor 1	1.00	.41
Factor 2		1.00

Factor Structure matrix

	Factor 1	Factor 2
JESSPAT	0.85	0.34
JESWARM	0.85	0.36
JESGEN	0.80	0.31
JESCOMF	0.79	0.35
JESCHAL	0.39	0.71
JESDEM	0.19	0.59

1. Question 24 in Appendix A
2. JESSTRN, JESDIST, and JESIRR are dropped from the final factor analysis.

TABLE 50

Factor Analysis of Religious Practices[1]

Mean and standard deviation of items (n = 1082)

Variable	Mean	Standard Deviation
FRQMAS	4.45	2.05
FRQCOMM	4.98	2.23
FRQCONF	7.20	0.99
FRQPRAY	3.00	2.33

Principal factoring with iteration

Variable	Communality	Eigenvalue	%Variance
FRQCOMM	0.87	2.78	69.6
FRQMAS	0.87	0.61	15.1
FRQCONF	0.37	0.49	12.3
FRQPRAY	0.37	0.12	3.0

Factor matrix

Factor 1
.93
.93
.61
.60

1. Question 30 in Appendix A

TABLE 51

Factor Analysis of Advantages of Attending Loyola[1]

Mean and standard deviation of items (n = 1154)

Variable	Mean	Standard Deviation
ADREL	2.57	1.08
ADCATH	2.74	1.09
ADTHEO	3.02	1.00
ADVAL	2.06	0.98
ADPROF	1.56	0.72
ADACAD	1.49	0.70
ADDEMA	1.99	0.84
ADTIME	1.61	0.77
ADACC	1.89	1.03
ADLIB	2.05	0.93
ADPRAC	1.91	0.90

Principal factoring with iteration: All items[2]

Variable	Communality	Eigenvalue	%Variance
ADREL	.79	4.18	38.0
ADCATH	.68	1.93	17.5
ADTHEO	.59	0.97	8.8
ADVAL	.53	0.77	7.0
ADPROF	.63	0.69	6.2
ADACAD	.55	0.56	5.1
ADDEMA	.47	0.50	4.5
ADTIME	.41	0.46	4.2
ADACC	.27	0.35	3.2
ADLIB	.32	0.35	3.2
ADPRAC	.03	0.23	2.1

Table 51 continued.

Principal factoring with iteration: Selected items

Variable	Communality	Eigenvalue	% Variance
ADREL	0.80	4.17	41.7
ADCATH	0.68	1.90	19.0
ADTHEO	0.59	0.77	7.8
ADVAL	0.53	0.69	6.9
ADPROF	0.63	0.57	5.7
ADACAD	0.54	0.50	5.0
ADDEMA	0.47	0 46	4.6
ADTIME	0.41	0.36	3.6
ADACC	0.26	0.35	3.5
ADLIB	0.32	0.23	2.3

Factor Pattern matrix

	Factor 1	Factor 2
ADREL	-0.08	-0.92
ADCATH	-0 04	-0.84
ADTHEO	0.02	-0.76
ADVAL	0.29	-0.56
ADPROF	0.83	0.09
ADACAD	0.78	0.15
ADDEMA	0.65	-0.08
ADTIME	0.63	-0.02
ADACC	0.46	-0.11
ADLIB	0.40	-0.27

Table 51 continued.

Factor correlation matrix

	Factor 1	Factor 2
Factor 1	1.00	- .39
Factor 1		1.00

Factor structure matrix

	Factor 1	Factor 2
ADREL	0.28	-0.89
ADCATH	0.29	-0.83
ADTHEO	0.32	-0.77
ADVAL	0.51	-0.68
ADPROF	0.79	-0.23
ADACAD	0.73	-0.16
ADDEMA	0.68	-0.34
ADTIME	0.64	-0.27
ADACC	0.51	-0.29
ADLIB	0.51	-0.43

1. Question 12 in Appendix A
2. ADPRAC was dropped from the final factor analysis.

TABLE 52

Factor Analysis of Occupational Ideal[1]

Mean and standard deviation of items (n = 1311)

Variable	Mean	Standard Deviation
JBMON	2.18	1.12
JBPREST	2.54	1.21
JBFUTR	1.65	0.88
JBHELP	1.39	0.65
JBPEOP	1.50	0.81
JBFAM	1.93	1.03
JBTMFRM	2.13	1.10
JBCREAT	1.57	0.80
JBFREE	2.11	1.10
JBLEAD	1.77	0.95
JBADVEN	2.22	1.16

Principal factoring with iteration: All items[2]

Variable	Communality	Eigenvalue	%Variance
JBMON	0.71	2.76	25.1
JBPREST	0.39	1.70	15.4
JBFUTR	0.43	1.32	12.0
JBHELP	0.39	1.06	9.0
JBPEOP	0.49	0.80	7.3
JBFAM	0.47	0.75	6.8
JBTMFRM	0.63	0.64	5.8
JBCREAT	0.23	0.58	5.3
JBFREE	0.32	0.55	5.0
JBLEAD	0.33	0.43	3.9
JBADVEN	0.25	0.41	3.7

Table 52 continued.

Principal factoring with iteration: Selected items

Variable	Communality	Eigenvalue	% Variance
JBMON	0.77	2.33	33.3
JBPREST	0.31	1.49	21.3
JBFUTR	0.39	1.08	15.4
JBHELP	0.44	0.66	9.4
JBPEOP	0.41	0.57	8.2
JBFAM	0.61	0.46	6.6
JBTMFRM	0.47	0.41	5.8

Factor pattern matrix

	FACTOR 1	FACTOR 2	factor 3
JBMON	0.87	-0.12	0.01
JBPREST	0.57	0.03	0.03
JBFUTR	0.57	0.07	-0.11
JBHELP	-0.09	0.65	-0.05
JBPEOP	0.08	0.65	0.04
JBFAM	-0.03	0.09	-0.78
JBTMFRM	0.07	-0.10	-0.65

Table 52 continued.

Factor correlation matrix

	FACTOR 1	FACTOR 2	FACTOR 3
FACTOR 1	1.00	- .09	- .43
FACTOR 2		1.00	- .08
FACTOR3			1.00

Factor structure matrix

	FACTOR 1	FACTOR 2	FACTOR 3
JBMON	0.87	-0.20	-0.35
JBPREST	0.55	-0.03	-0.22
JBFUTR	0.61	0.02	-0.36
JBHELP	-0.13	0.66	-0.06
JBPEOP	0.00	0.64	-0.04
JBFAM	0.30	0.15	-0.78
JBTMFRM	0.36	-0.06	-0.67

1. Question 26 in Appendix A
2. JBCREAT, JBFREE, and JBLEAD are dropped from the final factor analysis.

TABLE 53

Factor Analysis of Goals of Jesuit Higher Education[1]

Mean and Standard deviation (n = 1303)

Variable	mean	Standard Deviation
YRRESP	1.63	0.75
YRJUST	1.50	0.66
YROTH	1.42	0.61
YRAWAR	1.21	0.46
YRVOC	2.05	0.94
YRREF	1.31	0.55

Principal factoring with iteration: All items[2]

Variable	Communality	Eigenvalue	% Variance
YRAWAR	0.26	2.58	43.0
YRREF	0.13	0.97	16.2
YROTH	0.36	0.75	12.5
YRVOC	0.23	0.64	10.6
YRREESP	0.55	0.59	9.9
YRJUST	0.44	0.47	7.8

Table 53 continued.

Principal factoring with iteration: Selected items

Variable	Communality	Eigenvalue	% Variance
YRRESP	0.54	2.16	54.1
YRJUST	0.44	0.71	17.8
YROTH	0.32	0.64	16.0
YRAWAR	0.27	0.48	12.1

Factor Matrix

	Factor 1
YRRESP	0.74
YRJUST	0.67
YROTH	0.57
YRAWAR	0.52

1. Question 15 in Appendix A
2. YRREF and YRVOC are dropped from the final factor analysis.

TABLE 54

Factor Analysis of Societal Obligation[1]

Mean and standard deviation (n = 1254)

Variable	Mean	Standard deviation
OBPOV	1.48	.66
OBEQUED	1.41	.66
OBDISC	1.49	.73
OBEQUAL	1.32	.63
OBDISAR	1.87	.95
OBMILT	2.98	1.20
OBCOMPT	2.29	1.01
OBFRBUS	2.54	1.13
OBALABO	1.85	1.01
OBNUC	3.12	1.17
OBGIVE	2.36	.93
OBHELP	3.14	1.21

Principal factoring with iteration: All items[2]

	Communality	Eigenvalue	% Variance
OBPOV	.50	2.92	24.3
OBEQUED	.46	1.85	15.5
OBDISC	.47	1.02	8.5
OBEQUAL	.33	.97	8.1
OBDISAR	.48	.92	7.7
OBMILT	.46	.83	6.9
OBCOMPT	.33	.71	5.9
OBFRBUS	.25	.67	5.6
OBALABO	.11	.59	4.9
OBNUC	.27	.54	4.5
OBGIVE	.15	.53	4.4
OBHELP	.01	.45	3.8

Table 54 continued.

Principal factoring with iteration: Selected items

	Communality	Eigenvalue	% Variance
OBPOV	.49	2.59	37.0
OBEQUED	.46	1.39	19.8
OBDISC	.48	.82	11.7
OBEQUAL	.30	.64	9.2
OBDISAR	.32	.55	7.9
OBMILT	.48	.53	7.6
OBCOMPT	.27	.47	6.7

Factor pattern matrix

	Factor 1	Factor 2
OBPOV	.69	-.04
OBEQUED	.69	.17
OBDISC	.64	-.16
OBEQUAL	.56	.08
OBDISAR	.45	-.26
OBMILT	-.06	.68
OBCOMPT	-.05	.53

Table 54 continued

Factor correlation matrix

	Factor 1	Factor 2
Factor 1	1.00	- .19
Factor 2		1.00

Factor structure matrix

	Factor 1	Factor 2
OBPOV	.70	-.17
OBEQUED	.65	.04
OBDISC	.67	-.28
OBEQUAL	.54	-.03
OBDISAR	.50	-.35
OBMILT	-.20	.67
OBCOMPT	.05	.52

1. Qestion 40 in Appendix A
2. OBFBUS, OBALABO, OBNUC, OBGIVE, and OBHELP are dropped from the final factor analysis.

TABLE 55

Factor Analysis of Criteria of Moral Judgments[1]

Mean and standard deviation (n = 1339)

Variable	Mean	Standard Deviation
JUGOFND	2.36	1.34
JUGGOD	2.23	1.42
JUGSIN	3.38	1.47
JUGFREE	3.20	1.44
JUGREL	3.86	1.22

Principal factoring with iteration

Variable	Communality	Eigenvalue	%Variance
JUGOFND	0.47	2.50	50.1
JUGGOD	0.41	0.89	17.7
JUGSIN	0.37	0.64	12.7
JUGFREE	0.32	0.57	11.3
JUGREL	0.32	0.41	8.2

Factor Matrix

	Factor 1
JUGOFND	-0.68
JUGGOD	-0.64
JUGSIN	0.61
JUGFREE	0.57
JUGREL	0.56

1. Question 48 in Appendix A
2. Add JUG before each mnemonic.

APPENDIX D

RECODES FOR INDEX CONSTRUCTION

Question 36: DOCTRINAL BELIEFS

Possible responses:	original score	recode
"I believe firmly"	1	5
"I believe with some doubt"	2	4
"I have serious doubts"	3	2
"I do not believe"	4	1
"This is not relevant to my belief"	5	3

Question 18: EVALUATIVE BELIEFS

Possible responses:	original score	recode
"Terribly wrong"	1	7
"Seriously wrong"	2	6
"Somewhat wrong"	3	5
"Neither necessarily right nor necessarily wrong"	4	4
"Sometimes right"	5	3
"Usually right"	6	2
"Always right"	7	1

Question 23: IMAGES OF GOD

Possible responses:	Original score	recode
"Extremely likely"	1	4
"Somewhat likely"	2	3
"Not too likely"	3	2
"Not likely at all"	4	1

Question 24: IMAGES OF JESUS

Possible responses:	Original score	recode
"Extremely likely"	1	4
"Somewhat likely"	2	3
"Not too likely"	3	2
"Not likely at all"	4	1

Question 30: RITUAL PRACTICES

Possible responses:	Original score	recode
"Every day"	1	8
"Several times a week"	2	7
"Once a week"	3	6
"2 or 3 times a month"	4	5
"Once a month"	5	4
"Several times a year"	6	3
"About once a year or less"	7	2
"Not at all"	8	1

Question 25: RELIGIOUS COMMUNITY

Possible response	Original score	Recode
very close	1	5
.	2	4
.	3	3
.	4	2
not at all close	5	1

Question 12: ADVANTAGES OF ATTENDING LOYOLA

Possible responses:	Original score	recode
"Very important"	1	4
"Somewhat important"	2	3
"Not too important"	3	2
"Not important"	4	1

Question 26: OCCUPATIONAL IDEALS

Possible responses	Original score	Recode
High importance	1	5
Some importance	2	4
I can't make up my mind	3	3
Low importance	4	2
No importance	5	1

Question 15: CHARACTER OF CATHOLIC JESUIT HIGHER EDUCATION

Possible response	Original score	Recode
High importance	1	4
Medium importance	2	3
Little importance	3	2
No importance	4	1

Question 40: SOCIETAL MORAL OBLIGATIONS OF AMERICANS

Possible response	Original score	Recode
A stong obligation to support	1	5
Some obligation to support	2	4
No obligation either way	3	3
Some obligation to oppose	4	2
Strong obligation to oppose	5	1

Question 48: CRITERIA OF MORAL JUDGMENTS

Possible Responses	Original score	Recode for JUGFREE JUGSIN JUGREL	Recode for JUGOFND JUGGOD
Agree strongly	1	5	1
Agree somewhat	2	4	2
Disagree somewhat	3	2	4
Disagree strongly	4	1	5
Don't know	5	3	3

APPENDIX E

REGRESSION ANALYSIS

The content of this Appendix is a supplement to Chapter VII, especially Table 26. Table 56 includes the same variables of the regression analyses reported in Table 26. However, Table 56 uses the stepwise regression method provided by the software program of the SPSS Update 7-9: New Procedures and Facilities for Resease 7-9 (Hull and Nie, 1981: 94-121).

The New Regression with stepwise inclusion method enters variables in single steps from "best" to "worst" provided that they meet the preestablished statistical criteria. The variable that explains the greatest amount of variance in the dependent variable enters first; the variable that explains the greatest amount of variance in conjunction with the first enters second, and so on. In other words, the variable that explains the greatest amount of variance unexplained by the variables already in the equation enters the equation at each step. One or more of the variables may never be entered into the regression equation if the statistical criteria are not met. Regression equations presented in Table 56 set the probabilities of F-to-enter to 0.05 and F-to-remove to 0.1, and the tolerance to 0.01 (Hull and Nie, 1981: 106-107).

In Table 56, the first row reports the order in which the variables entered the equation, the second row the standardized regression equation, and the third row the amount of variance explained by all variables entered the equation at the point. For example, for "doctri-

TABLE 56

Regression Analyses[1]

Independent variables[2]

	I[3]	R	A	M	P	C	J	O
Doctrinal beliefs	3 -.17 63	1 -.78 61			4 .26 64	2 .40 62	6 .10 66	5 .19 66
Moral relativism	2 .16 52	1 .83 51	3 -.08 53		4 -.07 54			
Ritual practices	4 -.12 46	1 -.69 43	2 .14 45		6 .15 47	3 .27 46	5 .14 47	7 .10 48
Images of God	3 -.20 30	1 -.66 27	2 -.16 29		5 .09 32	4 .12 31		
Life and marriage	2 -.29 41	1 -.72 36	3 .21 44			4 .21 47	5 .08 48	
Feel close to God	7 -.08 39	1 -.59 35	2 .07 36		6 .22 .38	5 .29 .37	4 .16 .37	3 .19 36
Individual sexuality	2 -.25 32	1 -.74 30	4 .04 35	3 -.16 35				
Religious advantages		1 -.39 28	3 .26 40	5 -.06 41		2 .30 34		4 .08 41
Feel close to the church	5 -.17 31	1 -.66 26	3 .11 29				2 .16 28	4 .10 30

Table 56 continued

Substance	6	1	2	3	7		5	4
abuse	-.14	-.41	.26	-.11	-.04		.10	.11
	19	9	16	17	20		19	18
Jesus: Good		1		3		2		
shepherd		-.35		-.08		.12		
		15		17		16		
Feel close to		1	2					
the parish		-.40	.07					
		17	17					

1. n is about 1,000.

   Any one of the Berger indexes is totally dependent on the value of the other two indexes; therefore, the deductive index is not included in the regression equation.

   The beta weights depend on the excluded index, but the total amount of variance explained by the indexes remains constant.

2. I stands for the mean of the inductive options chosen; R for the mean of the reductive options chosen; A for age; M for male; P for Protestant; C for Catholic; J for Jewish; O for other religious affiliation.

3. The first row is the order in which the variables are entered the regression equation in stepwise selection;

   the second row is the standardized regression weight;

   the third row is the amount of variance explained by all the variables entered the equation at the given point.

   Therefore, the difference between any two amounts of variance indicates the amount of variance explained by the last variable entered the regression equation at the given point in the regression analysis.

nal beliefs" R (the reductive index) entered the equation first, C (Catholic) second, I (the inductive index) third, and so on. The standardized regression weight of the inductive index is -.17, and the amount of variance in doctrinal beliefs explained by the redutive and the inductive indexes is 63 percent.

What particularly needs to be noted in Table 56 is that for all the indexes of the table, it is the reductive index which makes the greatest contribution to the variation, and the reductive index enters all the equations before all other variables. Four equations included the inductive index right after the reductive index, and two after one other variable. In other word, on the whole, the explanatory power of the Berger indexes is not diminished even when such critical variables as age, sex, and denominational affiliations were considered simultaneously. More importantly, Berger indexes have greater explanatory power than any single background variable examined.

APPENDIX F

CROSSTABULATION OF ITEMS BY BERGER TYPES

TABLE 57

Doctrinal Beliefs by Berger Types

Item	Berger types[1] (% Firmly believe) DI	ID	I	IRD	RI	R	X^2
Eternal punisment for serious unrepented sins	73	30	15	10	3	1	485
The Devil exists	89	57	39	26	12	2	532
Sacraments: a special encounter with God	84	81	76	52	20	2	603
Availability of God's assistance	99	89	87	74	35	12	653
Life after death	96	85	82	66	24	7	608
Forgiveness in penance	80	55	39	27	11	1	427
Resurrection	100	96	84	70	24	3	847
The death and resurrection of Jesus: redemptive value	100	83	75	51	10	1	820
God through prayer	96	94	89	75	36	13	713

1. See Question 36 in Appendix A

TABLE 58

Moral Beliefs by Berger Types

Item[2]	Berger types[1] (% Wrong) DI	ID	I	IRD	RI	R	X^2
Contraception	41	11	3	2	1	0	402
	14	10	5	4	1	1	
Sex for fun only	92	82	71	49	35	17	403
	4	8	16	22	16	11	
Poison incurable	84	59	48	40	22	9	262
	7	12	14	14	12	11	
Marijuana	49	33	23	19	13	22	186
	33	29	26	19	20	15	
Sterilization	77	40	27	19	12	5	344
	4	15	15	12	4	5	
Masturbation	57	33	16	18	10	5	258
	19	23	19	13	10	6	
Divorce	57	24	9	6	2	0	451
	12	15	11	8	4	1	
Drink-bombed	71	46	41	31	31	23	128
	20	37	36	34	31	32	
Barbiturates	94	89	90	81	73	63	100
	4	7	7	11	19	20	
Sex-care	71	37	17	9	6	3	483
	11	22	27	11	5	3	
Pornography	51	29	18	13	5	3	269
	26	34	33	27	18	10	
Plagiarism	86	78	80	80	86	88	56
	11	18	18	15	11	8	
Sex-fiance(e)	66	24	10	7	4	2	453
	18	26	20	8	4	1	

Table 58 continued

Propaganda	56	51	43	54	55	58	41
	30	36	41	31	30	31	
Married-abortion	97	89	75	64	30	14	478
	0	4	8	10	17	12	
X-rated move	41	22	10	9	3	2	264
	31	29	27	21	13	4	
Euthanasia-self	82	58	49	37	16	7	367
	8	21	20	20	20	10	
Prostitute	89	75	64	50	35	19	278
	5	14	21	21	25	24	
Distortion-publish	90	84	86	86	86	85	20
	5	12	12	10	10	10	
Homosexual relations	89	58	36	34	26	12	306
	8	15	21	18	13	7	
Tampering-lower grade	97	95	97	98	97	97	23
	3	5	3	1	3	4	
Extramarital relations	94	92	79	76	57	40	266
	4	6	13	15	22	24	
Cheating on exams	84	80	78	82	85	87	34
	15	18	21	14	12	11	
Single-abortion	92	74	59	48	18	7	458
	4	11	16	13	16	9	
Drink-high	18	10	7	5	3	3	86
	18	22	19	12	16	10	
Trial marriage	82	57	32	27	13	14	386
	8	22	28	18	15	9	

1. See Question 18 in Appendix A
2. The first row is percents of "terribly wrong" and "seriously wrong" and the second row percents of "somewhat wrong."

TABLE 59

Images of God and Jesus by Berger Types

Item		Berger types[1] (% extremely likely) DI	ID	I	IRD	RI	R	X^2
Images of God								
	Judge	51	42	36	31	25	13	164
	Protector	81	76	68	56	32	12	452
	Redeemer	85	80	75	56	23	9	579
	Lover	70	63	62	49	29	12	256
	Master	65	56	47	39	20	7	301
	Mother	13	17	16	15	7	3	82
	Creator	89	88	81	80	62	29	343
	Father	79	83	71	63	34	12	435
Images of Jesus								
	Gentle	82	85	82	82	63	44	219
	Stern	27	15	13	13	12	5	70
	Warm	77	83	78	77	61	35	244
	Distant	6	3	6	6	9	10	51
	Demanding	28	16	21	17	17	7	65
	Patient	89	89	83	81	59	39	271
	Irrelevant	3	1	4	1	1	21	233
	Challenging	60	41	52	33	28	15	150
	Comforting	92	87	80	77	55	28	357

1. See Questions 23 and 24 in Appendix A

TABLE 60

Participation in Religious Practices by Berger Types

Item	Berger types[1] DI	ID	I	IRD	RI	R	X^2
Worship services							
At least weekly	92	70	67	37	13	3	635
Several a month	3	13	11	14	8	4	
Several a year	3	17	42	60	52	52	
Not at all	3	0	2	7	19	41	
Communion							
At least weekly	71	57	51	25	7	2	354
Several a month	4	11	9	12	3	1	
Several a year	19	21	24	33	28	9	
Not at all	6	4	7	12	40	72	
Confession							
At least once a month	11	2	4	1	0	0	340
Several times a year	37	30	21	10	3	0	
Once a year	30	36	35	40	19	7	
Not at all	8	27	39	48	78	93	
Pray privately							
Daily	75	58	53	38	18	4	600
Several times a week	12	24	25	26	14	8	
Several a month	5	11	14	16	18	7	
Several a year	5	6	6	15	27	20	
Once a year	1	1	1	3	9	13	
Not at all	0	1	1	2	14	48	

1. See Question 30 in Appendix A

TABLE 61

Closeness to God, Church, and Parish by Berger Types

	Berger types[1] (% Close)						
Item	DI	ID	I	IRD	RI	R	X^2
Close to God - now	47	29	26	15	7	4	663
-five years ago	45	27	18	12	6	2	352
Close to church - now	48	22	22	7	4	1	411
-five years ago	45	17	19	8	5	2	292
Close to parish - now	24	15	15	7	2	0	151
-five years ago	24	16	13	11	5	0	94

1. See Question 25 in Appendix A

TABLE 62

Advantages of Attending Loyola by Berger types

	Berger types[1] (% High importance)						
	DI	ID	I	IRD	RI	R	X^2
Exposure to a religious athmosphere	63	34	30	12	5	0	452
Better teachers	67	58	57	53	54	35	59
Teachers give more time to students	56	55	56	52	51	41	34
Better programs	59	64	63	60	62	48	37
Liberal education	43	35	38	28	27	27	35
Catholic university	52	32	17	10	6	1	353
More demand from students	44	28	33	30	29	20	57
Theology course available	33	14	14	8	3	1	261
Accepted to graduate schools	47	46	40	53	44	35	42
Emphassis on values	62	45	47	30	24	11	181
Practical considerations	32	34	39	39	46	42	32

1. See Question 12 in Appendix A

TABLE 63

Goals of Jesuit Higher Education by Berger Types

	Berger types[1] (% High importance)						
Item	DI	ID	I	IRD	RI	R	X^2
Persons aware of today's society and actively concerned for the future of the human race	83	83	85	80	82	78	13
Persons of reflection and critical judgment	83	72	80	68	75	76	21
Persons for others	72	72	76	64	58	45	65
Persons aware of their religious vocation	70	56	52	25	14	6	445
Persons responsible to their brothers/sisters and to history	58	59	70	48	49	39	74
Persons formed with a passion for justice	69	57	68	59	57	55	50

1. See Question 15 in Appendix A

TABLE 64

Occupational Ideals by Berger Types

	Berger types[1] (% very important)						
Item	DI	ID	I	IRD	RI	R	X^2
Helpful to others	81	74	79	66	61	60	58
Work with people	63	68	67	63	61	60	24
Permit creativity	56	50	58	51	64	68	46
Free from supervision	18	26	23	33	41	43	53
Exercize leadership	45	43	48	46	50	48	14
Earn much money	10	25	24	31	30	32	72
Stable future	44	55	46	56	52	50	35
Provide adventure	17	29	30	33	31	35	43
Gives prestige	10	13	16	21	20	24	34
Time for family	23	44	44	41	36	39	38
Time for self-interests	15	28	26	34	32	44	49

1. See Question 26 in Appendix A

TABLE 65

Societal Obligations by Berger Types

Item	Berger types[1] (% high importance) DI	ID	I	IRD	RI	R	X^2
Discrim ation	74	62	70	58	63	66	32
Disarmament	41	37	55	38	45	50	29
Elim ate poverty	69	60	68	60	57	63	24
No government	21	18	19	17	23	16	26
Aga st abortion	83	55	64	47	29	27	151
Equality	74	71	82	72	78	80	30
Military supremacy	20	12	9	8	12	6	40
Equal education	79	66	74	64	68	71	19
Competition	32	22	21	26	23	24	25
Nuclear power plant	7	6	6	6	11	9	34
Give money to the poor	34	18	19	12	13	15	65
Draft registration	8	10	10	12	10	13	25

1. See Question 40 in Appendix A

TABLE 66

Criteria of Moral Judgments by Berger Types

	Berger types (% Agree)						
Item	DI	ID	I	IRD	RI	R	X^2
Sin offends God	84	58	43	26	9	2	608
God-the judge	89	70	58	47	18	4	626
Sin-cultural	0	1	3	8	15	35	397
Religion-hindrance	6	2	1	3	6	13	308
No interference-free	10	5	4	10	20	40	363

1. See Question 48 in Appendix A

Approval Sheet

The dissertation submitted by Sister Gertrud Y. Kim, O.S.B., has been read and approved by the following committee:

Dr. Robert J. McNamara, Director
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Dr. Kenneth M. Johnson
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The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval by the Committee with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy in sociology.

July 31 '84
Date

Director's Signature